The Priest

Edited By Priests For Priests

ovember, 1955

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Archbishop Cicognani with Archbishop Noll,

the Founder of The PRIEST *(See p. 867)*

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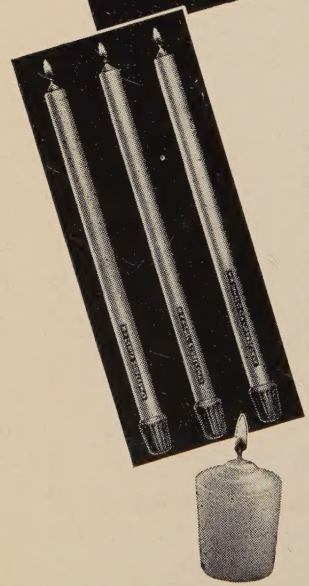

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When he was first appointed on St. Patrick's Day, 1933, there were only 29,782 priests in the country; now there are 46,970. The Catholic population has grown from 20 to 32 million. And the Hierarchy, from 118 to 208 members.

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With all our readers, the editors of THE PRIEST extend to His Excellency sincere good wishes and the assurance of our prayers on this happy anniversary.—Vigeas, valeas, floreas per multos ac faustos annos!

Papal Honors

MSGR. EDWIN FRANCIS MURPHY of Steubenville, Ohio has been named Prothonotary Apostolic by Pope Pius XII. Msgr. Joseph P. Kiefer was named Domestic Prelate, while Fathers Aloysius M. Berendt and Regis J. Uring, all of Steubenville, were named Papal Chamberlains.

The Ecumenical Movement

THE ecumenical movement which is, of course, a theme related to that of our current editorial has provided extremely interesting reading matter. We would like to recommend particularly, as concise and illuminat-

THE PRIEST **NOVEMBER, 1955** **VOL. 11, NO. 11**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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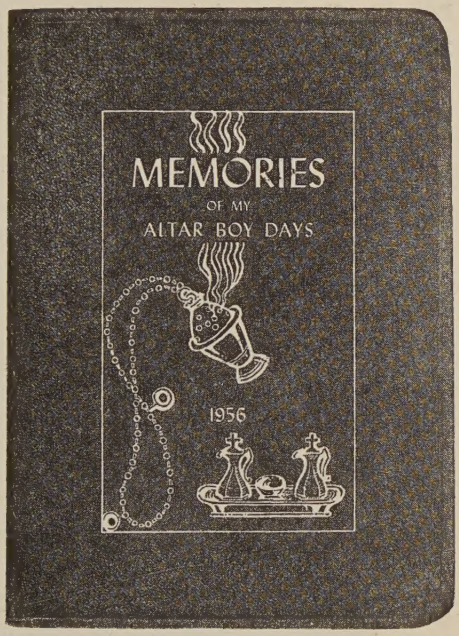

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"An Altar Boy's Prayer"
by Most Rev. Richard J. Cushing
Archbishop of Boston

"YOU, the Altar Boy"
Rev. James P. Conroy,
Editor, YOUTH Section
"Our Sunday Visitor"

"Prayers and Deportment at Mass"
Msgr. F. F. Connor, Pastor
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"Only Heroes Need Apply"
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MEMORIES OF MY ALTAR BOY DAYS
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ing, the sixty-page study by Fr. Edward Hanahoe, S.A., in the *Proceedings* of the Catholic Theological Society of America for 1954. It was helpful to us as general background though its treatment is far more inclusive than ours and considerably different in aim.

We might also take the opportunity to call to the attention of our readers the quarterly, *Unitas* (Graymoor Press, Peekskill, N.Y.) which is devoted to the subject exclusively and contains articles in translation from various authorities in the field.

Our readers, even those with a much more general interest, should be aware also of Fr. Weigel's article, "A Survey of Protestant Theology in Our Day" in the *Proceedings* of the same society for 1953. Newman Press has brought this out independently in a booklet. We think it almost indispensable for convert work and instruction classes.

In a category quite by itself, a beautiful piece of work by Fr. Paul Palmer, S.J., is Volume One of a new series, Sources of Christian Theology, *Sacraments and Worship* (also Newman Press, $4.75). The first volume sets forth largely by apt and always interesting quotations the basic texts which have determined the course of Catholic thought, and, on the contrary, excerpts from the works of the so-called reformers. It contains pertinent introductions and clear concise notes where necessary or convenient. Baptism, Confirmation and the Holy Eucharist make up the subject matter of this volume; but the bulk of the work is concerned with the sacramental system and the Eucharist, as sacrament and as sacrifice.

No seminarian should be without this, or, to anticipate the future, the concluding volumes. We hesitate to tell our fellow priests what they should or should not be without. Suffice it to say we will ourselves eagerly buy each issue of the projected series.

Future themes: Reason and Faith; God, Creation, and Man's Destiny; Sin, Grace, and Justification; Christ, His Mother and His Church.

Dept. Of Fakers & Swindlers

THEY finally caught John Sawey! Described in our September issue, he was picked up September 21 in Columbus, Ohio. He had tried to get a job as church janitor but was recognized by the priest, who tipped off detectives. Sawey admitted passing bad checks in Little Rock, St. Paul, Santa Fe, Boston, Sacramento, Alexandria, Raleigh, Vincennes, and LaJunta, Colo., calling himself at various times Sawey, Sawyer, Michael J. Murphy, Burke, O'Neil, or Kelly. He was held for Spokane police on the theft of two checks totaling $750 from a church organization.

* * *

From Lafayette, Indiana comes word of Phillip T. George, 29, five foot eleven, blonde, slightly deaf, 165 in weight, driving a '49 green Plymouth sedan with a California license. He is wanted in Long Beach for burglary and forgery as well as for a military parole viola-

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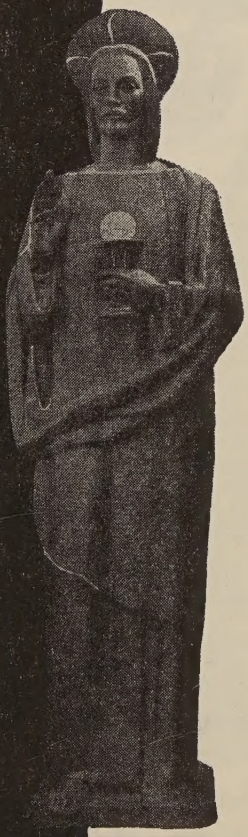

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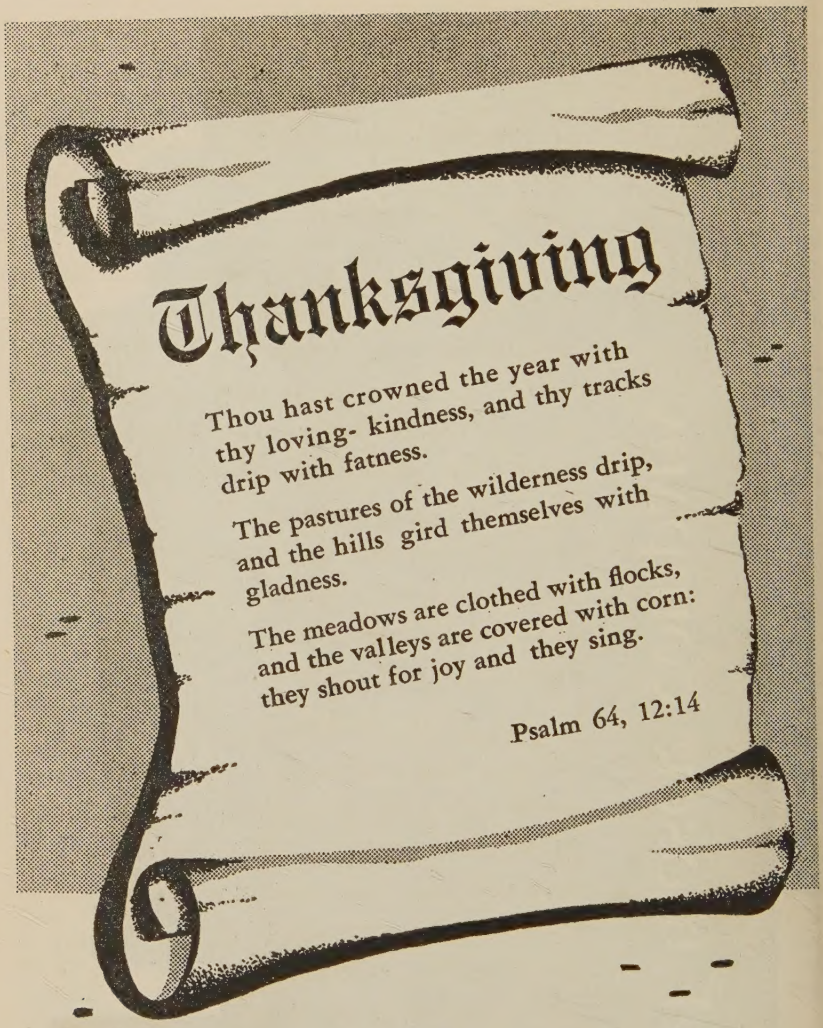
Thanksgiving
Thou hast crowned the year with thy loving- kindness, and thy tracks drip with fatness.
The pastures of the wilderness drip, and the hills gird themselves with gladness.
The meadows are clothed with flocks, and the valleys are covered with corn: they shout for joy and they sing.
Psalm 64, 12:14

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tion; also in Lafayette for burglary, a bad check, and obtaining money under false pretenses.

Always well dressed, he appears at the rectory with the usual story: car trouble and lack of funds. He says he belongs to the K. of C. and wants a check cashed. There is no time to contact his bank, etc.

The New Hymnal

RESPONSE to the report on the new hymnal was overwhelming. It all started when we were asked to take part in a panel discussion on the liturgy at the 12th National Congress of the National Federation of Catholic College Students. We had spent much of the summer looking over photostats of proposed hymns, texts, arrangements, etc., so that the project was uppermost in our mind and, while it has no formal relation to the liturgy, it could be considered a sort of far-out cousin and we thought the youngsters might be interested.

They were. But the secular newspaper reporters were even more so, especially Pat O'Neil of the Pittsburgh Post-Gazette. From his office it went out over the AP wire all over the country. Then NC-News sent a man around for an interview, Religious News Service 'phoned, and Newsweek got to work.

We had been warned that any publicity about the hymnal would only invite the attention—the unwelcome attention, be it said—of amateur hymn-writers. Well, it certainly did that. Every mail delivery for weeks brought manuscripts from anxious poets and composers, all of which were acknowledged and suitably disposed of. One bulky missive even arrived from England with a note saying that the lady had read of the project in the London Universe.

Most of the letters, however, were enthusiastic commendations from the laity, many of them recent converts from Protestantism.

While writing in the article about using good hymns regardless of their source, we were perhaps motivated by the memory of our own father, a convert from Anglicanism. For years after his reception into the Faith, as he dressed and shaved each morning, he would hum, whistle, or sing one of the hymns of his childhood. It was only toward the very end of his life that he came to breakfast one morning and told Mother—not without some little surprise, "You know, I found myself singing one of those hymns to the Blessed Virgin this morning." It was evidently a part of his morning devotions.

In retrospect, we're glad the matter was so well covered. Apparently the priests of the country never forgot our original editorial back in 1947. As late as eight years later we keep getting letters asking advice on the choice of a hymnal. Some priest, just appointed pastor, wants to lay in a new stock and "Father, which is the best? When will the new hymnal be ready?"

So now everyone knows just as much about the matter as we do.

Ecclesiastical Longevity

FROM one of our exchanges we read that when the College of Cardinals congratulated Pope Leo XIII on his 90th birthday, the

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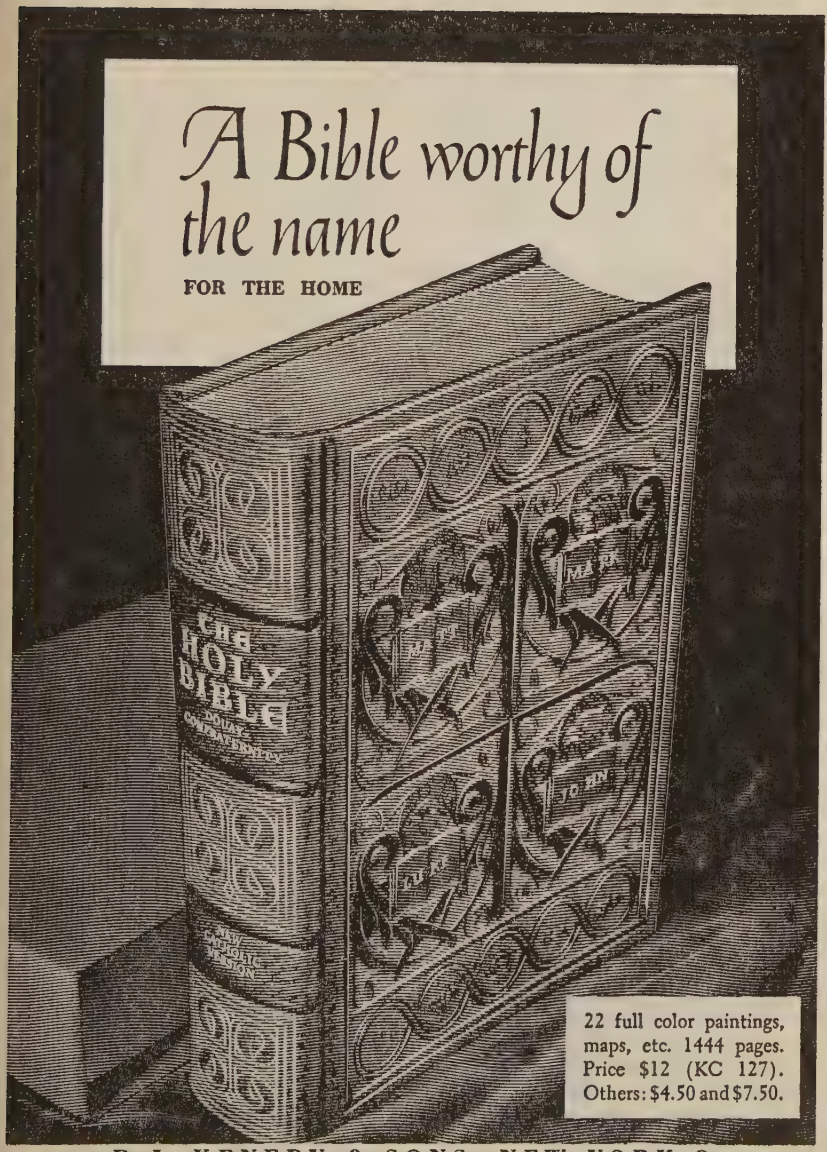

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Dean of the Sacred College expressed a hope that he would live until his 100th birthday.

"Why limit Divine Providence?" the Pope asked with a smile.

When a Pope has a silver jubilee, he is said to have reached the "years of Peter," since our first Pope traditionally reigned for 25 years. Pius IX and Leo XIII were the only pontiffs in history to achieve that distinction.

Popes don't generally have long reigns. They are too old when they are elected. Right now, according to our latest information, Cardinal Verdi at 90 is the oldest. Cardinal Mercati and Cardinal Rodriguez are 89. Three Cardinals are 83, three others are over 80. Nearly 30 are in their seventies, and 19 in their sixties. Only nine are still under 60, and at 48 Cardinal Siri is the youngest.

How Naive Can You Be?

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THEY say that when Archbishop John F. O'Hara was elected to the See of Philadelphia, he received a telegram of congratulations from the South Bend Chamber of Commerce stating, among other things, that "It is very seldom that one of our members is made an Archbishop." Well, in much the same way, we can say it is very seldom that we have a brother ordained priest. But it happened last June.

His was a late vocation. He had been a soldier, then a businessman, and now a priest. Naturally, we followed him through his years of preparation with consummate solicitude, warning, advising, informing, as the occasion demanded.

As we knelt in the cathedral sanctuary, turning our eyes from Archbishop O'Boyle to the young deacon, we could see him again in those hundreds of intimate details of family life—starting with the days when he would trail us up and down Main Street and we would be trying to chase him away. "Gwan home. Whyn't you go home! Mom wants you"—as the Master Sergeant rushing to meet us, immaculate in his suntans, in the lobby of the Wade Hampton down in Columbia, S.C.—or the dirty, battle-weary Warrant Officer pausing to acknowledge his father's death in all the turmoil of the Bulge.—And there he knelt, now a priest, with the Archbishop's hands pressing firmly on his head.

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Oddly, our own little emotional climax came during the procession down the aisle for his First Solemn Mass. It was in Bishop Carroll's Sacred Heart Church, Pittsburgh, and Bishop Carroll does things handsomely — the processional cross, then the vested choir, the Bishop himself in his purple, the officers of the Mass, and finally our youngest brother in his chasuble. From the apse in the distance, the organ was accompanying the processional. Then, as we passed our mother and other brothers in the first pew—that did it.

It was better than a 30-day retreat.

* * *

Speaking of ordinations, we have just finished reading "My Life For My Sheep," a biography of St. Thomas a Becket by Alfred Duggan, an English convert. St. Thomas was another late vocation. Duggan says he stood six foot eight in an age when Englishmen were short and dumpy.

The author writes well and anyone with more than passing interest in English history would do well to get the book (Coward-McCann, N.Y., $5.00). We were mildly amused at how, occasionally, he would have St. Thomas clap on his mitre and jump on his horse for a gallop toward Rochester, or Clarendon, or Northampton.

And then, speaking of his subject's ordination, Mr. Duggan says that "the service was cut to the minimum, and Thomas went to breakfast without saying Mass!"

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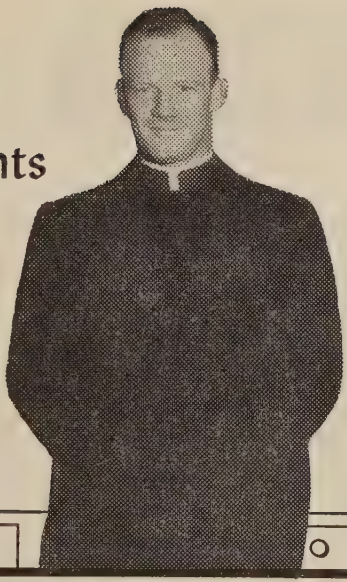

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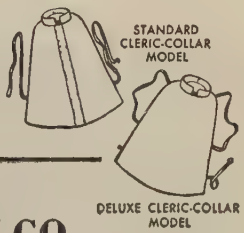

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Correspondence

A National Hymnal?

LAST month's editorial says that a new hymnal may be a "bridge" to aid conversions and that it will include suitable works by Protestants.

Besides the bridge-to-aid-conversions argument, Father Ginder used the argument that Protestants sang Catholic hymns, just as Catholics employed Protestant organ-builders. I am sure Father must now see the weakness of this argument in favor of Protestant hymns in a Catholic church, when he equates hymn-composers with organ-builders. Organ-building need not be an act of religion, but hymn-composing and singing are. In fact, the latter is one of the chief elements in Protestantism.

So I would go easy on including hymns by Protestants in our official Catholic hymnals. That is not to say that there is no beauty and even truth in Protestant hymns. Even I occasionally sing and finger a tune like "Abide With Me" and "Away in a Manger." But I certainly would hesitate to include them in a Catholic hymnbook, giving the authors credit, which happen to be W. H. Monk and Martin Luther. I think "scandalum pusillorum" applies here.

If the Society of St. Gregory disapproved of "Mother dearest, Mother fairest" and "Mother dear, O pray for me" (which our boys in the Service were so fond of in World War II because these were

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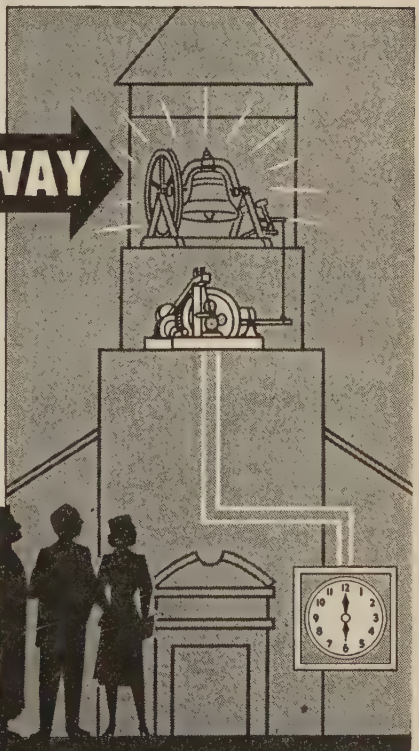

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Correspondence

the only ones they were brought up on), then I think I may safely rely on this Society to disapprove of hymns by Protestants in Catholic hymnals.

Furthermore, I doubt if even Father Ginder had two or three among his many converts who hesitated to become Catholics, as he said they would, just because the Church hitherto frowned upon hymns of Protestants being sung in Catholic churches.

Please, Father, if you compile such a hymnal, do not plead to make it obligatory. Hymns are one of the few things in our Church left to the choice of Catholics with good taste, Catholic s e n s e, and even their own national culture. Besides, we h a v e enough good Catholic composers, men and women, of our own, without being at all dependent on Protestants.

Sincerely,
Francis Juras
New Baltimore, Michigan

(In a long and scholarly article, the Episcopalian Companion to the Hymnal, 1940, contends that Luther had nothing to do with "Away in a Manger." Seems it first turned up in Philadelphia some time in the last century. But regardless of its composer and author, there are many who don't like it.—R.G.)

'People Love To Sing'

I AM not an expert by far, but I am very interested in this work. We have so very few good books in this line. That is why it is so very difficult for us priests to make the congregation take an ac-

Continued on page 942

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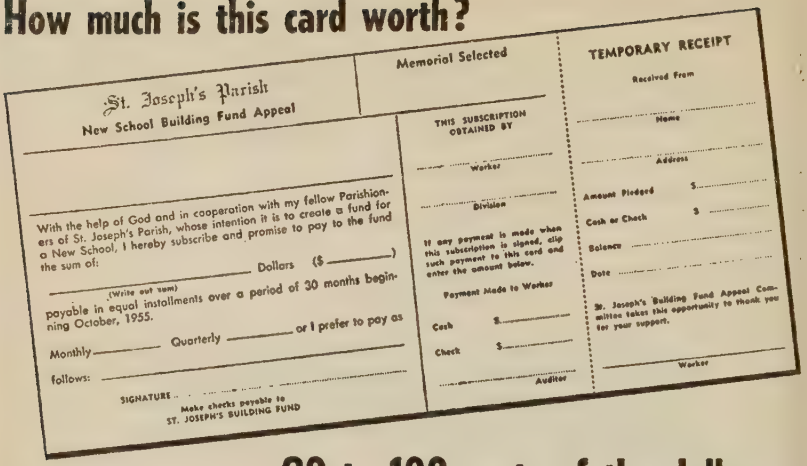
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The Priest

THE PRIEST NOVEMBER, 1955 VOL. 11, NO. 11

Editorial Comment

Faith and What Works

INTERFAITH movements in the United States have sometimes met with the criticism that they are interfaith largely because they have put the stress on good fellowship, on the "inter," by-passing the "faith." "I like you though you're a Baptist and I'm a Jew, and we both think the world of Father Pat" — that sort of thing. The objection, for whatever its validity, maintains that such cooperation is extrinsic, adventitious, not dogmatic, and at worst latitudinarian. Such a movement would be little more than a formal elaborate projection of the pattern that is found in many a small community where Rabbi Horowitz walks Rev. MacPherson to the P. O. for the morning mail.

We have heard, first hand, from priests who have appeared on public platforms in such enterprises that they have been embarrassed to find their own Catholic position being watered down by liberal infusions of sentimental broadmindedness. Some accordingly have never made another appearance while others have tried again and again to project principles into the discussions. Our own (single) experience was this. We were attending a meeting at a Jewish College where a fellow priest had carefully explained the Church's notion of her teaching authority. There followed a sympathetic and innocuous discussion which was rather unreal, till one professor objected to some position we had taken. "You mean to say you think your church is the only true one?" he asked. (Actually we were glad to see that the veil of the temple of indifference had been rent in two.) There was only one possible answer: "Of course. And if you do not also think that your religion is the only true one, it would behoove you to start looking around."

Only at this stage had it become possible to explore interfaith relations realistically when faiths had once been affirmed, but the apprehensive chairman got the conversation safely back into generalities and irrelevances.

Secularism And Religion

Will Herberg, author of *Protestant, Catholic and Jew,* we are glad to note, is just now pursuing this more basic line of thought. The secularism our own bishops have strongly warned us against, increasingly in recent years, Herberg regards as rampant. Far from viewing it with pride in the peculiar squint of some modern reporters (Mrs. Agnes Meyer, for one, who urges it as the ideal for American education) Herberg is alarmed to find it pervading religion. "So thoroughly secularist has American religion become," concludes Herberg, "that the familiar distinction between religion and secularism appears to be losing much of its meaning under present-day conditions."

If he be right, as we strongly suspect he is, then faith has been eliminated from "religious" discussions because it is felt as inoperative in matters that really count. Interfaith groups restrict discussion to civic rights and social amenities because these are thought to be the important areas of communication.

Following the logic of his position, Herberg, himself a Jew, also made a fresh and novel criticism of the World Council of Churches held at Evanston last year. His point of attack was its failure to refer to the churches' ministry to the Jewish people. The Council on its perilous way to a new Jericho passed by the spiritually wounded and half-dead Jew of the modern world not in coldness of heart or indifference, but because of fear. It did not wish to raise the cry of anti-semitism.

This was misunderstood in Europe, we learned from Herberg. The Jews there would have demanded such a discussion as only their right. To Catholics, too, they represent an ancient and honorable way of life that is as worthy of study and discussion as it is notable in the history of western culture. ("Spiritually," said Pius XI, "we are all Semites.") The European Jew, pointed out Herberg, would think the very omission "anti-semitic." Apparently the Jews abroad take at least an intellectual and dogmatic approach to religion. Catholics and European Jews share this viewpoint.

Luther And Dewey

For the confusion of the Council, we might add, reflects not only some kind of creeping secularism which puts a false non-sectarianism before faith, but stems from an anti-intellectualism which was originally

Lutheran ("Reason is a whore," said Martin) and which found its chief tributary in American Pragmatism, or today, Dewey's Experimentalism.

This tends to place the emphasis on effects and to substitute the useful for the true, but in so doing it inevitably slights the essential function of causes and dangerously narrows intellectual control.

This is precisely the careless kind of thinking that has led to our present impasse in world affairs, a sad course of pacifism and appeasement. It has led us on a wild-goose chase all over the world, out of Manchuria in 1931, through the Rhineland, eastward to Poland and Russia, and back once more to the troubled Orient of 1955.

We have been making deals now for several generations—with Germany, with Japan, with Russia, with Communist China. Each *ad hoc* solution to a passing crisis has been accepted with glee by the press of the American people—witness the hollow mockery of the Geneva Conference — yet the over-all effect borders or has crossed the border of disaster.

The same sort of anti-intellectualism, an over-stressing of fact and a curious ignoring of reality, can bring disaster to religion as well. Yet the same United States that has blundered politically makes this mistake in the field of religion. "Only we Americans decline to recognize the necessity of a living faith," remarked Bernard Iddings Bell several years ago when he contrasted the religious illiteracy and indifference of American education to the "sheer faith" of Communists: "a religion, crude but potentially apocalyptic, and relentlessly propagated to their young." This would, in fact, seem to be a religious error that infects much of Protestantism today, abroad as well as at home. It is hard, otherwise, to understand what went on both in India and Canada within recent years.

The Church of South India, a "new creature," not according to the mind of St. Paul, came into being in 1947 as a result of the fusion of Methodists, Presbyterians, Congregationalists, Anglicans and some splinter groups. In North India and Ceylon the same plan is in process of execution. In Canada, Presbyterians, Congregationalists and Methodists have become the United Church, though here the Anglicans refused to pool their resources, to serve the vast, somewhat desolate, areas of the Prairie Provinces where the church will function. At home our own Episcopalian group watches with interest, having officially formed a commission to study this phenomenon. Nor do we, as things go presently, see any antecedent reason why it should not concur. In Protestantism, as in atomic research, fusion appears

to have succeeded fission in the interests of expediency.

It was, be it noted, entirely a question of expediency, narrowly conceived. Everyone, including Catholics, knows of the scandal of Christendom in fields afar—how the pagan is puzzled to find many different, often antagonistic, sects preaching "One Lord, one faith, one baptism." Union was devised to abate the scandal. In Canada, it had become impractical if not impossible to follow sectarian lines in ministering to remote hamlets at vast distances. (Here the rural general store seems to have furnished the model.) In both instances some kind of religion was advanced by means of a vague interdenominationalism and at a considerable saving of man-power and money. If at one time Milton's tragic lines applied, "The hungry sheep look up and are not fed," the famine is over. There is now available a kind of spiritual *Spam.* Whether or not sheep can eat it is not our problem.

How alien all this is to the Catholic mind is quite apparent. Precisely because faith is a rational act, because, accordingly, our classic thinkers have been able to harmonize faith and reason and have created a science of apologetics, our approach to unity must be essentially different.

It is not that we see in civic agreement something less than a good or that we are uninterested in the rights of minorities or that cooperation in many areas does not appeal. It is that on the actual level of operation these are social matters.

Wiseman's Insight

Nor are we indifferent or unsympathetic to world conferences of churches though admittedly it is hard for others not to think so. Cardinal Wiseman put our case perfectly in offering a *rationale* for his own earlier conduct toward the Oxford Tractarians: "Whoever, therefore, wished to be truly their best friend had to make up his mind to appear their most unrelenting opponent." He meant—in making truth available, in resolutely pointing out doctrinal error, in avoiding genial concessions that involved inconsistency and contradiction.

A Catholic can take no other stand. As early as 1864, the Holy Office wrote:

> ". . . the Catholic Church offers prayers to Almighty God, and urges the faithful in Christ to pray, that all who have left the Holy Roman Church, out of which there is no salvation, may abjure their errors and be brought to the true faith, and the peace of that Church; nay, that all men may, by God's merciful aid, attain to the knowledge of the truth."

But the truth is one.

Actually it would appear that Protestantism is haunted

by its memory of the lost vision of unity. As one Protestant leader active in this movement confessed:

"The World Council is in debt to Rome. It is a debt which some of us gladly acknowledge, others are unconscious of and some would deny. But Rome stands today as a perpetual commentary upon our work which we cannot ignore . . ."

After casting the usual aspersions on the Roman position which one might logically expect, the same author continues:

"For us all, in all the contradictions in which we see her, she is a perpetual reminder to the Council that to speak of unity in Christ is not to speak of an abstract ideal but of something which must be expressed in history and in flesh and blood. Whether as warning or encouragement, whether as an offense or as a model (and in many of us, always something of both), Rome stands over against all our tentative efforts, as unity embodied and impossible to ignore."

The centrifugal force of Protestantism that has spun off whole new churches in the past must indeed worry the serious minded Protestant. It lies behind the ecumenical movement itself. But a unity which is obtained by a mere destruction of diversity will not save Protestantism either.

What, for example, can be accomplished by this sort of thing? The World Council in 1949, defined itself as "an affirmation of the Incarnation and the Atonement." It further "desires to be a fellowship of these churches which accept those truths." But in its own preamble it affirms that "it does not concern itself with the manner in which the churches interpret them. It will therefore be the responsibility of each particular church to decide whether it can corroborate on this basis."

Reunion All 'Round

Hence Unitarians who disbelieve in the divinity of Christ became perfectly acceptable participants, and some attended as members in good standing. Why not add also the fairly popular rationalists of our day who reverence Jesus *and* Buddha *and* Socrates? The end result of all this has been put most eloquently in Ronald Knox's rollicking essay, "Reunion All 'Round."

The Church today, as forever, stands ready to share the treasures of her wisdom and love. But were she to deny that she has wisdom and love, or count hands to decide whether or not Christ her founder is divine, or run to others to ask with Pilate What is truth? she could not be the Church. She would be merely one of the churches of which, alas, there are already too many.

But to get back to Mr. Herberg. His warning is refresh-

ing and most opportune. "May his tribe increase!" He has laid bare fundamental issues and set them forth in a light which will be new to many non-Catholic readers. Perhaps he has something to say also to more than one American Catholic who may have followed his heart rather than his head. This is certainly the case, if, as Herberg thinks, there really is much less effort being expended in the United States than in Europe to bring our fellowmen to the only true faith.

We find it hard to grant the allegation, but we are not about to react to it complacently.—G.J.G.

Alcoholism

"Unfortunately too many priests have been unable to help alcoholics, in or out of the confessional, because they don't realize that there is such a thing as compulsive drinking. A penitent may confess to habitual drunkenness, and say: 'Father, I just can't help it, I just can't stop drinking, and believe me, I have tried, and I'm ashamed of my failure.' So what does many a well-meaning priest do? He tells the fellow he **must** stop, that he is making life a horror for himself, his family and his friends, and will wind up going insane, losing his soul, or both. So what does the true alcoholic do? He hurries to the first bar and buys a bottle to cushion the horror of the present and soften the coming of doom.

"Had the priest caught him before his drinking became compulsive, he could have impressed him with his sinfulness. Of course, sin is involved, past sin, when the drinking was wilful. But now a compulsion neurosis has developed, and the man is suffering from a disease of the will. The element of free will is never wholly absent, and the sin is at the root of the disease, but in some obscure and complex way."—Rev. Ralph Pfau, quoted in **Catholic Mind.**

Denmark and Education

As a sign of genuine democracy, Denmark not only tolerates Catholic school undertakings but even aids them, said Bishop J. T. Suhr, O.S.B., Bishop of Copenhagen, speaking at the blessing of a new Catholic school last month in Lyngby, near the capital city. Denmark has about 26,000 Catholics in a population of 4,240,000. More than 95 per cent of the people nominally belong to the Lutheran State Church.—**(Catholic Education Review).**

A Program To Stimulate Vocations

Getting them in wholesale

Rt. Rev. Martin E. Muzik

DESCRIBED below is a practical parish program for fostering religious vocations, actually functioning in a given parish with evident good results. First, let it be understood that the program is basically one of education, not a direct appeal to potential candidates. An intensive program is conducted only every two years, so that it may not become monotonous or commonplace, with certain reminders keeping its results alive during the interim. Seventh and eighth graders, the high-school group, and all the adults of the parish are urged to participate. The program brings about the education of the parents of today and the prospective parents of tomorrow in the needs of the Church and in the right attitude towards religious vocations.

The so-called Vocation Forum consists of a conference on each of three days, to be described later, with certain preliminary activities which constitute a necessary build-up to the Forum proper.

First, we begin about a month in advance with the announcement of an Essay Contest. This contest is divided into three groups, with fitting prizes awarded in each group. The seventh and eighth graders are given a choice of two or three topics—one general, like "The Advantages of Frequent Communion," and a specific program-topic, like "Why I Would Like To Be A Priest (Sister)" or "Why I Think I Could Not Be A Priest (Sister)." The high-school group expresses their ideas under topics such as "Thanks To My Parents For My Catholic School Education" or "What It Takes To Be A Priest (Sister)." The adult group may write on "My Appreciation Of The Services Of Our Priests (Sisters)" or "If I Had A Son A Priest (A Daughter A Nun)." Essays are limited to from 300 to 500 words.

Another preliminary is the placing of a question box in a conspicuous place in the vestibule of the church for three weeks, to serve as an advertising medium as well as an opportunity to ask pertinent questions. We don't look for too many written questions, as people find it difficult to formulate them. The atmosphere of the Vocation Forum elicits verbal questions.

As immediate preparation for the Forum, we urge a novena in every home for its success. A prayer is printed in our Sunday bulletin for this novena; the core of this prayer is ex-

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Msgr. Muzik has 30 boys in the seminary. He is pastor of St. Eulalia's Parish, Maywood, Illinois.

pressed in these words: "May I never be a stumbling block in the way of one who would serve." We urge that the novena be conducted as a family program—at the evening meal, for instance, when all are gathered around the table. This novena begins on the Sunday previous to the opening of the Forum and closes simultaneously with it.

The Forum Itself

The Vocation Forum opens on Sunday afternoon after Rosary Devotions. We open the program with a movie—many are available, like Serra Club and Mission movies — which shows either the progress of a young man or woman to religious life or the functioning of a Priest, Brother, or Sister in some phase of their religious life. The movie consumes approximately one-half hour. After this the essays of the grade and high-school students are distributed to some of the adults—two or three to each—with instructions to take them home, read them, and in their judgment report the best on the following evening. In this way the adults become active participants. The adult essays are given to the Sisters of our convent to reduce to the best four or five.

Then follows an instruction by a priest of the parish or by a visitor. The theme of the first conference might be stated thus: "The Qualifications We Look For In Those Who Would Aspire To Religious Life." The instruction is limited to approximately 20 minutes. After this we have an open forum with written and oral questions answered. Sometimes it is difficult to get the group started, but a few "planted" questions can do this, and once the ball gets rolling, it is not only educational but fun. Usually—we might say invariably—the question period must be broken off with hands in the air, indicating intense interest.

The pattern of the second conference — Monday Evening —follows the first, except that the movie will be in contrast (one day — Seminarians, Priests, or Brothers; the next day—Postulants, Novices, or Sisters) and the theme could be described in the words "The Making Of A Priest, Brother, Or Sister." In this instruction we explain seminary life and life in the novitiate, the steps to Holy Orders and Religious Profession, etc. This evening, the grade and high-school essays, now reduced in number, are distributed as before, with the appointment of three or five judges who will act the following evening before the conference to select the winner in each group. The final judgment of adult essays is made by the priests attending the conference. Again this session closes with a question forum.

The final conference—Tuesday Evening—opens with a ten-

minute instruction on the theme "The Personal Happiness Of Those Who Choose Religious Life And The Blessings On The Homes From Which Vocations Come." The winning essays of each division are then read to the assembly.

The "Recognition Ceremony"

Next comes what we choose to call our "Recognition Ceremony." During the three days of the Vocation Forum we have three honor rolls on the stage of the auditorium. One is an honor roll showing former parishioners or members of our school who are now in Religious Life. Another shows the names of those who are Seminarians and Aspirants (some Communities of Sisters have such a program for high-school girls). The third honor roll is that of parents living in the parish who have sons or daughters in Religious Life. At this time in our program we bring these parents before the assembly, inquire about their children, and present them to our Guest of Honor, a Prelate of the Church. They are then given places of honor in front of the assembly. This done, we introduce from the floor the parents of our seminarians and aspirants. An appeal is made to them to continue their generosity and prayers for the perseverance of their sons and daughters. We then ask the other parishioners to adopt these boys and girls, pray for their perseverance, that in the future they may rejoice the more in their Ordination or Profession.

Our next move is to invite the whole assembly to repair to the church for Benediction of the Blessed Sacrament. We now have a procession of the smaller boys and girls of our school, dressed in miniature habits of Priests, Brothers, and Sisters. A word about these habits. They belong to the Communities represented. We borrow them for this occasion and return them immediately after. We handle and use these little habits with great reverence. It would be a mistake to let them become commonplace. Extreme care is taken to protect and return these borrowed treasures. We are fortunate here in a large city to have many of them available. We priests personally gather the habits and our Sisters personally care for them while in our possession. These miniature habits never leave the premises of our church and school. Because we are fortunate to get over fifty sets of these habits, we naturally involve a great number of families of the parish as well as outside relatives in the Vocation Forum.

The vested children proceed around the Church and then take their places in and outside of the sanctuary. The Guest of Honor then addresses the congregation on the important role of generous souls in the propa-

gation of God's kingdom on earth. During Benediction, one of the boys in a miniature habit leads the congregation in prayers for vocations to the priesthood and the brotherhood. Permission for use of this prayer in this parish as for the one said later has been obtained from proper authority. The body of that prayer is as follows:

O Jesus, You know we are only pretending when we wear these habits of Brothers and Priests, but we want You to listen to our sincere prayers. Unless we boys in habits today and other boys like us are generous with our services and our prayers, Your work will suffer. We know that just as You called the Apostles to help You establish Your Church on earth, so now, 1900 years later, You are calling some boys somewhere to help You continue the work of Your Church. So we pray that boys and young men everywhere, maybe some of us in this church tonight, may have the privilege of being generous enough to answer Your call for our special love and our services.

Please God, send enough Priests and Brothers to take care of us and all those who need them.

Then one of the little girls vested as a Sister leads the following prayer:

O Jesus, won't You smile upon us little girls who enjoy pretending that we are Sisters. We know how You love girls and women who serve You, because we study in school how You loved Your own Mother and Magdalene and Mary and Martha and others too numerous to mention who served You when You were on earth. We know that You want generous girls today too, who will do the things You want done, like praying, teaching, nursing, visiting the sick and the poor, taking care of orphans, helping to convert souls in Mission fields, and so many other things. Please, Jesus, help us to understand Your needs and to pray that we ourselves perhaps, or at least others, in great abundance may answer Your call for helpers in Your work of redemption. Please, God, send enough Sisters to take care of us and all those who need them.

Educational Feature

After the completion of Benediction the whole group returns to the Parish Hall, where we have set up two microphones on the stage. The children who have been privileged to pretend now come in pairs to the microphone to identify their habits and to respond to a series of questions by which they give facts about the communities they represent. This education-

al feature is very effective because all the members of their own household will have helped the children to memorize these facts. This part of the program makes the evening necessarily a long one, but it leaves in all a lasting memory of the bigness of the Church and the tremendous task she has and fulfills in the world. At this time, as previously during the Vocation Forum, we urge parents and children to take from the tables around the hall literature about the communities represented and others as well, which we solicit and welcome.

After the identification and interrogation, each pair of boys and girls will go to the Guest of Honor, who presents them with a large-size holy picture, on the back of which we have mimeographed the following:

"If God in His Providence does not call me to be a real Religious, I shall always treasure the memory of having pretended during the Vocation Forum." (*Name of Community Represented.*)

After the identification of all habits is completed, the pretending Priests, Brothers, and Sisters are now permitted to visit for five or ten minutes with their families and friends. While this whole program may appear to be heavy and serious, let it be known that there are many occasions during the proceedings for merriment, and this definitely adds to the lasting impressions of the Forum.

The reminders mentioned in the first paragraph of this paper are, among others: One announced Mass each month, the intention alternating between "Perseverance of Seminarians" and "Vocations to the Sisterhoods"; a special Mass during the Christmas holidays for the intentions of the seminarians and their parents and attended by them, followed by a breakfast at which they renew friendships and their pledges to pray for each other; this occasion offers a grand opportunity also for the pastor, priests, and Sisters of the parish to emphasize the opportunities and responsibilities of the seminarians and their parents; finally placard-reminders are placed in the school at stated periods during the year.

Is the Program successful? Does it produce results? We, the priests, the Sisters, and the people of the parish, after seven such programs over a period of twelve years can vouch for the fact that it does.

Boners

Matrimony is the sacrament that unites a man and woman in awful marriage for life. So reports one of the youngsters in Sister Roberta's Class.—The Missionary Catechist.

Immorality In the Service

1st Lt. John F. Fink, USAF

Preparing the inductee to face temptation

BY 1956 there will be 40 million veterans in the United States. Whether we like it or not, more and more of our youth will be entering military service. Every able-bodied man can expect to be called or enlist, following high school, college or at some other time. Are the youth from your parish properly prepared morally to enter the service?

You are quite concerned, and properly so, with the spiritual life of Catholic children attending secular high schools and colleges. Because of this concern, you have religious instruction classes for those going to the public schools at home to attempt to insure that they will grow spiritually as well as intellectually. You try to minimize and counteract the godless environment of the public schools.

But what is being done to insure that the youth of the parish are well prepared for the life they'll find when they enter the military services?

There's no doubt that their environment will be radically different from what they've been used to. They will no longer have their parents around to keep an eye on them—and just when parental guidance is most needed, for they are at the most formative period of their lives, when they are making the decisions that will shape their whole future.

That our youth are not being as well prepared spiritually for military service as they could be can be readily seen in this excerpt from a report by Lt. Comdr. Frederick W. Brink, a Navy Chaplain for 12 years. The report was given before the 167th General Assembly of the Presbyterian Church, U. S. A. It was reprinted in "The Military Chaplain."

Chaplain Brink said in part: "Think of your church congregation (and) pick out . . . five young men who you know will soon be in the uniform of their country. Follow those young men in your imagination as they enter the service and then are assigned duty in the Far East.

"They report to the Navy base at Yokosuka or at Sasebo, to the Air Force base at Chitose or at Tachikawa, to the Army camps in Yokohama or Fukuoka, or wherever they happen to be sent. Picture them there for the next 18 months, two years, three years. What they find will not be typical of all of the Far East, but it will be typical of

---

A Notre Dame graduate, Lt. Fink is presently stationed at Technical Training Air Force Headquarters in Gulfport, Miss.

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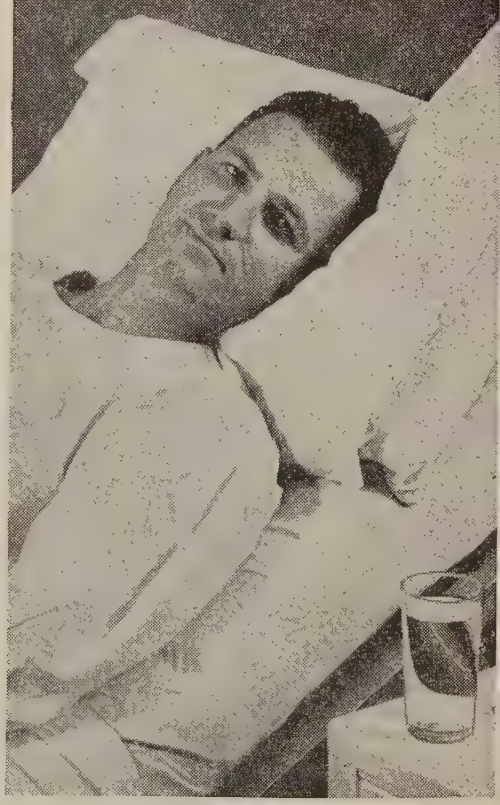

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what springs up around every American military activity.

"Their entire environment will be immoral in the extreme, completely non-Christian the moment they leave the base.

"Of those five young men two, possibly three will engage at some time in sexual relationship with a young lady who welcomes their attention; at least one of them will establish living arrangements for the duration of his stay with the young lady, completely without thought of marriage; at least one of them will contract venereal disease while in the Far East, cured perhaps by the miracles of modern drugs. At least one of them will decide that the young lady he meets is the one he wants to marry and bring back to the States, completely oblivious of the fact that she is a Buddhist, non-Christian. Those are the cold, sober facts.

Prostitution Made Attractive

"These young people will be exposed to prostitution. Not prostitution as thought of in the United States, the painted, dissipated unfortunate dragging out her life in disgrace, but the attractive ladies, young, pleasant. As they walk down the street they will be solicited by fathers, offering them the use of a daughter's body. Husbands will stop them as they pass a home soliciting them to come in and make use of a wife's body.

"They will be offered narcotics to such an extent that they will have to pay only 25 cents in American money value for a shot of 98 per cent pure heroin. Five young servicemen died in the space of two weeks from overdose of narcotics in the city where I happened to be stationed.

"They will go on liberty in towns such as the one where 4,500 men would go on liberty at night to be greeted by 3,800 prostitutes, with 600 or more houses of prostitution all labelled by name and the number of girls residing within them.

"They will have to be given compulsory lectures on 'homosexuality' as they receive their training, covering its nature and effects and their involvement in it. It is a word they probably never heard, a word that certainly wouldn't be in the teaching of the church and the Sunday School. They will have to be constantly reminded of the dangers, and preventatives, for venereal disease.

"Unfortunately, all too often their decisions will be solely on the basis of expediency. Many is the time chaplains have had men sit in their offices and make such a statement as one minister's son made to me. He was in my office because he had contracted venereal disease.

"Because I Like It"

"He said: 'Yes, Chaplain, I know that what I did to con-

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tract this disease is wrong. I know that it was against all the teachings of my home, my church, my society, but to be perfectly honest, Chaplain, as soon as I am off medical restriction, I intend to go over to town and do it again—because I like it.'

"Such an attitude is all too common. Seldom is the decision of conduct made on the basis of right or wrong, on the basis of what the church teaches, of what the Christian faith demands. Rather it is made on the basis of 'because I like it,' 'can I get away with it,' or 'do other people do it.' "

Chaplain Brink points out that it is too late to teach the servicemen right from wrong. That difference they must have learned long before they came into the service. But that isn't the problem, because these men do know when they are doing something wrong.

The problem, Chaplain Brink says, is that "somewhere along the line, in the program of the local church, there has been a failure to convert information into motivation. These young people know theoretically what the church stands for but they fail to practice what they know."

It must be admitted that Chaplain Brink paints a much darker picture than is generally true. What he says is not true of those stationed here in the

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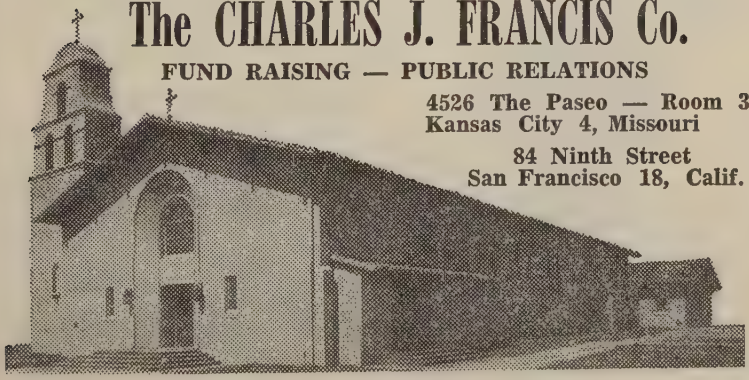

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United States. It is also not as true in Europe and the Mediterranean countries, although conditions there are also pretty bad.

The Chaplain's picture is also probably not so true of Catholic servicemen. There can be no doubt that, with devotion to the Blessed Virgin, motivation can be found to a greater extent among Catholic youth. But too many of our youth do fall for us to be complacent about it.

What should be done for our youth entering service life? There are several things that pastors can do.

The first and most important, of course, is counselling. It might not be practical to counsel each youth just before he goes into service, but it could be done in a group. And the best time for this counselling is just before they graduate from high school.

Ask a few veterans who have been active in parish life to talk with the boys. Let them tell in man-to-man terms just what they will face in the service and how they should fortify themselves against temptations. If handled correctly this discussion shouldn't arouse undue curiosity and the boys will be better prepared if they know what they will have to face.

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have scapular medals to wear while they are gone. It might be a good idea to have your veterans pass these medals out during the discussions.

Still Parishioners

Another thing that will help is contact with the youth after they have entered the service. Again, it's impractical to write personally to them, but is there good reason why they couldn't be given a subscription to your diocesan newspaper at parish expense?

There are other things that can be done to make these men realize that the pastor still feels responsible for their moral welfare, and that he still considers them members of his parish even though they are not present bodily. And, many chaplains say, he must still consider them members if he wants to have them as active parishioners when they return from service.

Unreasonable

At the 48th annual convention of the Lithographers National Association, Bishop Fulton J. Sheen explained why he speaks without notes or manuscript: "An old Irish lady, watching a bishop read his sermon, once asked: 'If he can't remember it, how does he expect us to?' "—**Time.**

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A Noble (?) Experiment

Paul Bussard

Only 10 replies out of 400

"YOU people on the *Catholic Digest* certainly must be getting rich!" Thus I am greeted regularly by my clerical friends. And when I try to explain that it just isn't so, the friend goes off wagging his head in disbelief.

I suppose that Father Gales and I could get rich, if we wanted to. The reason we don't is that we don't want to. We would simply rather spend the money to improve the content of the magazine and to increase its circulation than to buy a Cadillac with a built-in ice box. A while back it turned out that we had a little money. So we got down to devise a way of spending it intelligently.

We assumed that the *Digest* is able to interest, edify and instruct people. It doesn't, of course, substitute for the personal influence of a pastor. No publication can do that. But, we think, it could serve as a sort of extension of the pastor's personality.

So, we said, let's give subscriptions to the *Catholic Digest* away. Let's invite pastors to send us a list of, say, 20 names of people in their parishes. We don't care whether they are good, bad, or indifferent Catholics.

Father Bussard edits the "Catholic Digest."

We will offer to send each of those persons a half-year subscription to the *Catholic Digest* with a card saying it is with the compliments of the pastor.

We had an idea that any person who would read the *Digest* for a half year might become interested enough to keep on getting it under his own power. We had no idea what percentage that would be, but were brash enough, or perhaps foolish enough, to lay it on the line and make the gamble.

We decided to go slowly, because if we went rapidly we might end up with no money at all—and no magazine.

So we started with a letter to 400 pastors picked at random. We made the offer. All the pastor had to do was to make up a list of 20 people. We even put in a business reply envelope on which we would pay 4c postage when returned so the pastor wouldn't have to pay 3c to mail it himself.

We wrote only to 400 because we thought nearly all of them would respond at once; and 400 x 20 would be 8,000 subscriptions we would have to give away. (15,000 pastors times 20 subscriptions would be 300,000 subscriptions or 1,800,000 magazines.) That represents a ton of paper to begin with along with all the other

items, like ink, printing, binding, postage, heat, light, office space and a payroll of about 150 people like editors, clerks, mailers, promotion people, window cleaners, janitors and Father Gales and myself.

What happened? Exactly ten pastors have taken us up and we have managed to give away exactly 200 subscriptions!

We have had several conferences to determine why only ten accepted. We still don't know. Does anyone else know?

This is the letter—

Reverend Dear Father:

Are there 20 families in your parish to whom you would like to give the *Catholic Digest* as *your* personal gift? If so, and if you desire, I shall be glad to send them for you at no cost and with no strings attached.

I will even send a gift card announcing that the one-half year's subscription is being sent as *your gift.*

You are a busy person. You cannot be everywhere in your parish; you cannot visit every home frequently, listen to everyone's problem, settle all quarrels, instruct every person as you would like to, dispel all doubts or disperse all temptations.

Neither can the *Digest.* But the *Digest* can extend your personal influence. It can awaken and hold the interest of the reader, and, in its own fashion, edify and reprove and instruct.

It cannot do these things as well as you. But it can *help.* And it can be in 20 places at once whereas you and I can only be in one.

Thus the offer: all you need do is send me 20 names and addresses of people in your parish you want the *Digest* to go to.

I shall send them a half-year's subscription with your compliments.

You may wonder why. Well, this is the reason. *The Digest* is not published for profit. We here, aim primarily at extending the influence of the Church by means of the printed word. We know of no better way to do that than to offer to help you extend *your pastoral influence.*

Yours fraternally.

Friend To Friend

When St. Teresa of Avila was suffering a bitter trial, she complained to Our Lord. Jesus said to her: "It is thus that I treat My friends."

The saint answered: "Yes, Lord. That is why You have so few!"

The First of the Three R's

Denis Sheehan

Can you spare a few minutes?

FATHERS! Can you spare a few minutes? I know, I know. The Boys' Club may be calling. You may have to make arrangements for the Holy Name Communion breakfast. Remembering that there is such a thing as "the heresy of good works" I am emboldened to repeat my request. You are anxious to read the latest forecast of the prospects for Terry Brennan and Notre Dame. That is quite understandable, but you can satisfy your curiosity later on.

In sound old-fashioned educational circles emphasis was laid on the three R's — reading, 'riting and 'rithmetic. "Major horum est lectio." It is reading I wish to discuss. "Junior fui, etenim senui." Once the years seemed long and unending. Now they are flying and time is fast running out. Looking back over the past I am appalled at the terrific amount of time I have wasted in reading. It may become atonement if I help, in my feeble way, to eliminate such waste in others, for some of us learn only by trial and error.

I persuaded myself that I had to acquire an educated man's knowledge of mundane affairs, and so I became an avid reader of the secular press, secular periodicals, and soi-disant literature. The results were mostly negative. Such reading was of no assistance to me in my work for God, for the salvation of souls or for my own spiritual growth. The secular press gave me some titillating snippets about those who were newsworthy from the worldly viewpoint, but it had little to say about the "flight into Egypt" of a million Vietnamese or the rape of a goodly section of God's kingdom on earth. It tried to pluck at my heartstrings over the breakdown of EDC, but few tears were shed over the breakdown of family life in so many homes and in so many nations. Much space was devoted to the multiple marriages of the famous and the infamous, but little newsprint was used in condemnation of adultery, of the sacrifice of innocent children, or of the wholesale frustration of God's eternal plans. "Actio sequitur esse." If the purveyors of our mental pabulum are pagans, and not always even "good pagans," then their output is bound to be pagan, immoral, or amoral. Is that, I ask, fit nourishment for an "alter Christus?" The question in unnecessary.

Let us turn to the pleasant and constructive side of the problem. In the first place, spiritual reading will provide

us with a wealth of ideas for our preaching and a rich vocabulary for our task of imparting the word of God to our flock. The doctor will read every number of the *Journal of the American Medical Association* and thereby keep *au courant* with the latest in medical knowledge. The lawyer, eager to succeed in his forensic career, will be assiduous in studying the most recent books on jurisprudence as well as his tried and trusted ancient tomes. The chiropractor will subscribe to and read each issue of the *Journal of American Chiropractors*. We, too, are professional men, and our profession is the noblest and greatest of all. It deals not with mere passing earthly vanities, but with the glory of God. It deals not with diseased bodies and deformed limbs but with the salvation of immortal souls. Surely it is our duty to make ourselves more efficient instruments in God's hands for God's mighty work.

You and I are indispensable. No one can take our place in God's eternal designs. That is a sobering thought. We are failing God and we are failing souls if we do not strive after professional perfection and a close likeness to Christ. Our spiritual reading will make us grow spiritually and make our work more fruitful. Let the worldling look after worldly affairs and equip himself for such to the best of his ability. You and I have more important work to do. We are dispensers of the mysteries of God.

The Mirror of the Soul

A further consideration is that good reading provides us with a mirror in which we can see the stains and imperfections in our souls. All too often we get only a vague and distorted vision of ourselves. I remember once hearing an impressive little lecture on the dangers of attachment to filthy lucre. It would have been much more convincing had I not known that the speaker's worship of the golden calf smacked somewhat of "dulia." Nevertheless he was sincere, but he had a blind spot.

On another occasion I felt I was being unfairly treated by a confrere. My wretched ego was hurt. I brooded upon my wrongs, fancied or real, and lost my peace of mind. Charity was dethroned and bitterness held sway. During my reading that night I came across the Pauline injunction to do good to all men, especially to those of the household of the faith. Needless to say, realization of my pettiness and want of charity was followed by a more Christian outlook.

Or let me take up St. Gregory's commentary on the Parable of the Ten Virgins: "Hodierna sancti Evangelii lectione compellor dicere, ut, et dona

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quae agitis, cum magna cautela teneatis, ne per hoc quod a vobis rectum geritur, favor aut gratia humana requiratur; ne appetitus laudis subrepat, et, quod foris ostenditur, intus a mercede vacuetur."

At once I am struck by the thought of the wholesale and needless waste of spiritual effort, of the vitiation of my good works, with consequent loss of grace and merit, all due to selfishness and lack of purity of intention. I see my fatal tendency to work for myself and not for God.

I can say candidly that I rarely take up THE PRIEST without finding some article, some paragraph or some idea that will hit me right between the eyes, correct some wrong notions, emphasize some half-forgotten truth, and help me to be less unworthy of the vocation in which I am called. Let me read the Scriptures, or, e. g., "The Sacrifice of the Mass worthily celebrated" (Chaignon), or "Jesus living in the Priest" (Millet-Byne), or "The priest in union with Christ" (Garrigou-Lagrange) etc., etc., and I will see more clearly what I am and how far I fall short of being what I should be.

Next To Meditation

Such reading will not take the place of meditation, but it is the next thing. I may at times suffer from lassitude, physical and mental, and consequently be incapable of formal meditation. A little good reading, seriously undertaken, and with frequent pauses for reflection, will be on such occasions a wonderful help, tonic, and nourishment.

We ought to look at this whole subject "sub specie aeternitatis." We will have to face our "dies irae." "Liber scriptus proferetur, in quo totum continetur, unde mundus judicetur." We will not be questioned on our knowledge of foreign policy, though we can — if need be — get the correct slant in our Catholic press. The Judge will not condemn us for our ignorance of literature, polite and not so polite. It will not be held to our discredit if we betray ignorance of the behavior or misbehavior of the heroes and heroines of Hollywood. Our patron, the Curé d' Ars, was a huge success in God's eyes, though the world would consider him a philistine and an ignoramus. We will not be judged by the standards of the world. On the day of reckoning we will find our spiritual reading to be a pearl of great price. What else matters?

We need recreation, though there is at times a share of criticism of the "church on wheels." But all of us can spare a quarter of an hour. God, the giver of time, has left us ninety-five other quarters each twenty-four hours. Cardinal Lercaro can spend two hours in daily meditation, and notwith-

standing that (or more correctly, because of that) he can administer the large and difficult Archdiocese of Bologna, and can wage a successful battle against the deeply entrenched forces of atheistic Communism. Surely we are not so busy but that we can find fifteen minutes to read about our exemplar, Jesus Christ, His saints, and the virtues He wants us to practice. Let us study the blue prints of Heaven, not of earth. Let not the devil's imprimatur be seen on our books. For a healthy diet let there be less of the secular, and more of the Catholic press; not so much of the current literature of the world, but more of the literature of the saints; less of the bible of mammon and more of the inspired word.

Bad books are the bane of the world, juvenile as well as adult. Their theme is materialist, immoral, or amoral. Good reading is the antidote. We cannot afford to be neutral if we are tending towards perfection. As leaders in Israel we must ever strain after perfection. Woe to the world and to ourselves if we ever cease trying to be the light of the world and the salt of the earth. This is not an optional matter. It is a question of a divine command: "Be ye perfect as your heavenly Father is perfect."

We enjoy to the full the God-given gift of free will. It is sadly curtailed in the case of our brethren in the Church of Silence. We still possess the gift of time, which is no longer vouchsafed to those in eternity. Why not offer those fifteen minutes on behalf of all those behind the Iron and Bamboo Curtains? It is one way of answering the oft repeated appeal of Our Holy Father. Let us resolve to give it a trial for a month, and, with God's grace and a little good-will and a little generosity, we will keep it up until time merges into eternity.

Fathers, what about those fifteen minutes?

The Priest As Teacher

"From the pages of the Gospel . . . and from the entire history of the Church, it is clearly seen that the priest of Christ, is not only a minister of divine worship . . . but also he is an educator and instructor in the formation of the mind and the will of others. Furthermore, according to the command of Christ to the Apostles, the office of teaching has precedence over the sacramental and liturgical ministry . . . Consequently of greatest importance for priests are Pedagogy . . . Educational Methods . . . Catechetics . . ." **(Instruction, of the Sacred Congregation of Seminaries and Universities to the Most Reverend Ordinaries.**

Mary's Brown Scapular

Joseph F. X. Cevetello — *Never take it off!*

"IN the first rank of the most favored of these devotions (to Mary), that of the Holy Carmelite Scapular must be placed — a devotion which, adapted to the minds of all by its very simplicity, has become so universally widespread among the faithful and has produced so many and such salutary fruits . . . For not with a light or passing matter are we here concerned but with the obtaining of eternal life itself which is the substance of that promise of the Most Blessed Virgin which has been handed down to us . . . And certainly this most gentle Mother will not delay to open, as soon as possible, through her intercession with God, the gates of heaven for her children who are expiating their faults in purgatory —a trust based on that promise known as the Sabbatine Privilege."

These words, taken from the Letter of Pope Pius XII on the occasion of the seventh centenary of the Brown Scapular, clearly reveal the Supreme Pontiff's high opinion of the Scapular devotion.

The Scapular of Our Lady of Mount Carmel is brown because the religious of the Carmelite order wear a brown scapular.

In answer to his appeal for help for his oppressed order, Our Blessed Lady appeared (1251) to St. Simon Stock, Prior General of the Carmelite Order, holding in her hand a Scapular. "This will be a privilege for you and for all Carmelites," Mary said; "whosoever dies wearing this shall not suffer eternal fire."

"Catholic theologians and authorities like Vermeersch, Saint Robert Bellarmine, Beringer, Benedict XIV, etc. explain the promise to mean that anyone dying in Mary's family will receive from her, at the hour of death, either the grace of perseverence in the state of grace or the grace of final contrition." (J. M. Haffert, *Mary in Her Scapular Promise,* A. M. I. Press, Washington, N. J., 1954, p. 13)

It is not this writer's purpose to renew any controversy concerning the historicity of the Scapular vision. That there have been (and possibly still are) Catholic historians who have denied or doubted the historicity of the Scapular promise cannot be denied. On the other hand, those who hold for the historicity of the apparition offer considerable proof for their stand. (Most books on the Brown Scapular will present their proofs.)

Many saints, Popes and theologians have strongly declared

Father Cevetello writes from Montclair, N. J.

their acceptance of the Scapular devotion: St. Robert Bellarmine, St. Peter Claver, St. Alphonsus de Liguori, St. John Vianney, St. John Bosco, Popes Gregory X, Leo XI, Pius IX, Leo XIII, St. Pius X, Benedict V, Pius XI and Pius XII.

We might sum up this aspect of the Brown Scapular with the words of Blessed Claude de Colombiere, S.J., confessor to St. Margaret Mary: "It does not seem likely that the omnipotent and all-wise God would have permitted that a devotion, so pleasing to Him—as is evident from the fact that He made it famous with so wondrous miracles — would have been founded on a myth." (The Sword, Vol. III, No. 1, p. 32)

To enjoy the Scapular privilege the following two conditions are necessary: 1) one must be lawfully enrolled in the Scapular Confraternity; 2) one must be wearing the Scapular at the moment of death.

The Sabbatine Privilege

On March 3, 1322, Pope John XXII issued a bull in which he relates that while he was praying, the Blessed Virgin gave him a message for wearers of the Scapular: "I, the Mother of Grace, shall descend in purgatory on the Saturday after their death and whomsoever I shall find there I shall free."

The bull of John XXII has been the subject of much controversy. Although the Sabbatine privilege does not enjoy the same degree of historicity as the Scapular promise, it has been confirmed by several of the Roman Pontiffs, e.g. Paul V (1613), St. Pius X (1910) and Pius XI (1922).

The following conditions are necessary to enjoy the Sabbatine privilege:

1) A person must depart this life in the state of grace.

2) He must be a member of the Scapular Confraternity.

3) The Scapular must be worn faithfully.

4) He must observe the virtue of chastity according to his state in life.

5) He must recite the Little Office of the Blessed Virgin daily. Those bound to the daily recitation of the Canonical Hours satisfy this condition when they fulfill their obligation. Those who cannot read may satisfy this condition by observing the fasts of the Church and by abstaining from meat on Wednesdays and Fridays. (Whenever the Church dispenses from the obligation of fasting, the members of the Confraternity may use this dispensation. The required abstinence does not bind on a Wednesday or Saturday which happens to coincide with Christmas Day.)

All confessors have the faculty of commuting the Wednesday and Friday abstinence to some other work if a person

cannot observe this condition. Only Carmelite priests and those priests who have received special faculties may commute the obligation of reciting the Little Office to something else.

Once the first commutation has been granted by a duly authorized priest, any confessor, with or without faculties, may grant a further commutation.

By "those who cannot read" are meant: the blind, deaf, dumb and those who are so incapacitated, because of serious illness, accident, etc., as to be unable to hold or read a book; the illiterate; those who cannot obtain the Little Office. Those people who, because of many distractions in their daily life, their social activities, and various obligations after long work-days, never seem to acquire the habit of prayer, may reasonably feel that the recitation of the Little Office would be too great an inconvenience and would have sufficient reason to ask for a commutation.

By the "observance of chastity" is meant that one keeps the sixth and ninth commandments according as they apply to his state of life.

Regulations On Enrollment

The blessing of the Scapular and the enrolling in the Confraternity must be done by a priest who has faculties. (Many bishops have given their priest these faculties. Many priests have these faculties by reason of one or the other sacerdotal organizations they might belong to.)

Once one has been enrolled, he remains enrolled for life.

The blessing and enrolling must be carried out by the same priest, who may bless any number of Scapulars with the same blessing.

Once anyone has been properly enrolled in the Scapular, he or she need not have subsequent Scapulars blessed.

In the enrolling ceremony the Scapular should be placed over the head so that it reposes around the neck and between the shoulders, or it may be placed over the shoulder.

When several are to be enrolled, the plural formula is recited before the ceremony of imposing the Scapular; the priest then proceeds immediately from one to the other of the candidates without repeating the formula. The same blessed Scapular may be used for the imposition upon many persons successively. However, the first Scapular a person wears after enrollment must be blessed.

A priest whose faculties for enrolling are not confined to any particular church or convent chapel may enroll himself in the Scapular. In the form of imposition he may say: "Accipio hunc habitum benedictum, etc.," "Ego, ex potestate mihi concessa, recipio me, etc.," making the changes whenever required. If other persons are to be re-

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ceived at the same time the priest uses the first person, plural number.

Soldiers and sailors may enroll themselves simply by assuming a blessed Scapular or Scapular Medal and saying some prayers to Our Lady (e.g. three Hail Mary's). They need not send their names to a confraternity church for official inscription, but become members of the Confraternity automatically, completely and perpetually.

"Children may be enrolled in the Scapular before attaining the use of reason. This enrollment endures even after they reach the age of reason.

"Membership in the Confraternity is not forfeited by merely laying aside the Scapular. Even if one should fail to wear the Scapular a long time, there is no need for re-enrollment.

"Unless excepted by a special indult, priests are obliged to see that the names and surnames of those enrolled in the Scapular be inscribed in a register of the Confraternity.

"When the registration cannot be made without grave inconvenience, all priests are dispensed from this obligation. (This would seem to rarely occur because registration can be made even several years after the ceremony.") (Scapular Instructions, Carmelite National Shrine, N. Y., pp. 7-8)

The color of the Scapular is usually brown, but it may be any shade between brown and black. It must be made entirely of wool.

The cords which join the two pieces of wool may be of any decent material (even chains may be used) and of any color.

Ornamentation or pictures on the Scapular are not necessary.

The Scapular must be worn over the shoulders in such a manner that one part hangs in the front of the body and other in the back. Worn in any other way, it carries no indulgences.

It is not necessary to wear the Scapular next to the skin. It may be worn over one's clothes.

The Scapular may be inclosed in some sort of case (plastic, cloth, metal, etc.) providing the cords be actually joined to the woolen cloths, so that, were the covering removed, the Scapular would be intact.

"It is permitted to sew one of the four edges of the rectangles (the top edge) to the top edge of another Scapular (e.g. of a Third Order). Then only one set of cords is required, but the cords must be put in between the two Scapulars, so as to be sewed directly to each." (W. G. Most, *Mary in Our Life*, P. J. Kenedy, N. Y., 1954, p. 295)

The Scapular Medal

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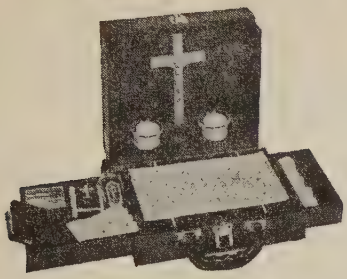

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Scapular of Our Lady of Mt. Carmel, St. Pius X permitted (Dec. 16, 1910) the substitution of the Scapular Medal. Later this permission was extended to all Catholics. While the use of the Scapular Medal brings with it all the privileges conceded to those wearing the cloth Scapular, Pius himself said: "I do not intend that the Scapular Medal should supplant the Brown Scapular in Europe and America. I wear the cloth; let us never take it off."

For many years it was debated whether or not the Scapular Medal was a valid substitute for the cloth Scapular in all respects. The Decree of 1910 made it clear that the medal was valid for most indulgences and for the Sabbatine privilege. But did it suffice for the great Scapular promise? Rome has not decided anything. The official opinion of the Carmelite Order is that the medal suffices even for the great promise. (Cf. *Take This Scapular,* by Carmelite Fathers & Tertiaries, Carmelite Press, Chicago. p. 50)

Most writers on this subject feel that there should be sufficient reason for substituting the Medal for the cloth Scapular. This, to the writer, seems most logical, since the devotion is centered on the cloth Scapular, which is the "habit" about which Mary spoke. The words of St. Pius X, quoted above, would seem to go along with this.

In order to encourage the wearing of the cloth Scapular, Benedict XV granted (1916) an indulgence of five hundred days for each time the Scapular is kissed. The Medal does not enjoy this privilege.

Each new Scapular Medal must be blessed. A simple sign of the cross suffices for this blessing, and one numerical blessing will be sufficient for any given number of Medals. It is not required for each individual Medal to be visible or distinguishable.

It is immaterial whether the Medal is blessed before or after the ceremony of enrolling with the cloth Scapular, but the person wearing the Medal shall gain the indulgences of the Confraternity only after the proper ceremony of enrolling.

The Scapular Medal may represent, besides the Brown Scapular, also other Scapulars. In this case it should be blessed by so many signs of the cross as the number of Scapulars it is desired to represent. (The priest, of course, must have the necessary faculties.)

A Scapular Medal must have on one side the image of Our Lord showing His Sacred Heart and on the other side an image of Our Lady under any of her titles.

The Scapular Medal must be worn on one's person, either around the neck, or in a pocket, or sewed in one's clothes. It would seem that the Medal

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must also be worn or carried at night. If one carried his Scapular Medal on his Rosary or in his pocket, etc. he should provide for another one at night.

According to a Decree of the Sacred Congregation of the Oriental Church (March 25, 1935), Orientals may use the Medal and may even be invested with it instead of the cloth Scapular.

Defects

St. Pius X on January 20, 1914, officially validated the admission of any faithful into the Confraternity that had been invalid for any cause whatsoever. Pius XI renewed that validation in 1924, 1928, and 1939. Anyone enrolled before April, 1939, is therefore sure that he is a member of the Confraternity of the Brown Scapular. (This writer believes that there have been more recent validations, but he has not been able to ascertain when.)

The Church has enriched the devotion to the Brown Scapular with many plenary and partial indulgences. A listing of these Indulgences may be found in the usual work on the Scapular of Our Lady of Mount Carmel.

Religious Inflation

The Spanish Catholic Action magazine, **Ecclesia,** has coined a phrase that ought to stimulate some serious thought throughout the Catholic world. The phrase is "religious inflation." The magazine uses it to describe superficial demonstrations of religious feeling that contrast sharply with the spiritual poverty of the people. Its comments were occasioned by recent findings that large numbers of Spanish workers have given up the practice of religion.

It is easy to overlook such a deep-rooted danger to the Church, **Ecclesia** declares, if one puts too high a value on outward displays of devotion. "This danger," the magazine says, "can bring about a breakdown of genuine religious activity and lead to a condition in which we are content with the spectacle of brilliant processions, and rashly assume that the law and the police, labor regulations and timely pastorals are enough to check silent storms, well-grounded discontent and social injustices."—**The Catholic Telegraph-Register** (Cincinnati).

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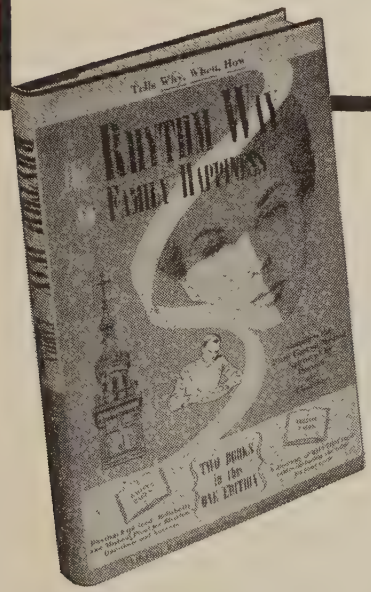

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Teaching The Teenagers

J. Y. Hall *Have you tried this?*

WE priests all realize that something is wrong with the religion of many of our teenagers, particularly those in public schools. There are many theories as to the cause of their lack of understanding and appreciation of their faith. Most of these theories are at least partly true, One of the theories that appeals most to myself is the one claiming that our presentation of religion is all wrong. It isn't actually. But it is a fact that religion could be presented to our young people in a more interesting fashion. Informality is the key to this particular problem. Teenagers are informal in many aspects. They are informal in their dress, their speech, their manners. To be formal is to be "square" (almost a dirty word in their language!).

Just about the most informal approach to a presentation of religious teaching is a Religious Discussion Club. So I have one. The results are not amazing, startling, or astounding. But the results are very satisfying. I am pleased and encouraged with their acceptance of religion, their craving for and their ready understanding and appreciation of religious truths. We are informal too. Cokes and cigarettes are passed around as a matter of course. Dungarees and athletic jackets are accepted garb.

We meet weekly — early enough to avoid breaking into a planned evening — we start at seven and make it a point always to break up before eight. In spite of various interruptions (basketball playoffs, Father's vacation, etc.) we managed to get together thirty-nine times last year. We aim at Public School Students but accept Catholic School Students. Our attendance has run, at times, to almost forty but we find that most has been accomplished with many less. Our subjects ranged from "absolution" to "zeal." We try to alternate between Dogma and Moral but follow as much as practical the teeners' own expressed wants — which run most often to dating, going steady, etc.

We seek to avoid the stereotyped in our procedure. Discussion usually can begin quite spontaneously with the announcement of a subject. At other times discussion is stimulated by questions or by the reading of a passage from a book or pamphlet. Sometimes we set up a debate between two of the members, then discuss the results. We look upon the whole operation with joy if a good argument gets going.

We are in ecstasy if things are built up to a fever pitch and quitting time comes before a question can be settled.

Source Material

For source material I am indebted mostly to *Modern Youth and Chastity* by Gerald Kelly, S.J., *A Catechism For Adults* by William Cogan, and *Many Are One* by Leo J. Trese. I also make it a practice to distribute the brief, attractive pamphlets published by the Catholic Information Society, especially their little gems of Apologetics.

A Religious Discussion Club is not a complete answer to our teenage religion problem. But it is, I believe, a definite step in the right direction. You have surely noticed what happens to the religion of our eighth-grade graduates, especially when they don't continue in Catholic Schools. They start attending the later Masses (so, ordinarily, fewer sacraments). First you see them leaning against the walls in the side aisles. Then you see them in the back holding up the rear wall. Then you don't see them at all. There's enough leakage later on with the lasting problems of divorce and birth control. Let's help them now against the relatively temporary problems of how to make the transition from convent religion to virile faith and of how to behave on a date. Get a teenagers Religious Discussion Club going. You'll discover a justified sense of accomplishment.

A Missionary Remembers

I have had many happy days, thank God. I once met a young Englishman out in the plains. A handsome, friendly boy. He was interested in my work and wished me well. I was embarrassed that night when upon arriving for a small tea party given by the local colonial officer, I discovered the boy to be the guest of honor. He was the Prince of Wales, later King Edward of England.

Another day a giant American and I crossed paths in the game country. A tiny youth accompanied him, a blond youngster. We chatted and enjoyed each other's company outside the mission when we reached it and I extended an invitation to them to enter for tea. The man was the author, Ernest Hemingway, on one of his first visits to Africa. I told him to bring the boy in also and—oh, how embarrassing it is still—the "boy" was his wife! I did not know women dressed like men.—**Holy Ghost Missionary.**

code and cult

Joseph F. Marbach, J.C.D.

A PARISHIONER has a nominally Protestant wife. Reared an Episcopalian, she nevertheless has never been baptized. This worries her Catholic husband, especially since she is frail and has a time of it bearing his children for him. He asked me, and I had no answer ready to hand: Should he urge her to present herself to her minister and ask for baptism? Isn't Protestant baptism better than no baptism at all (since she is in good faith)? Is it better to be an infidel than a Protestant, etc., etc.? Quid ad casum? We'll have to leave out the possibility of conversion to the Catholic Faith. She has ruled that out.

This question may better be answered by a dogmatic theologian. Personally, I would hold that baptism of desire would be sufficient on her part and there is no need of her baptism in a non-Catholic sect.

Consider the following excerpts from the letter of the Holy Office, August 8, 1949, to Archbishop Cushing, relative to the unfortunate matter of Father Feeney and his "St. Benedict Center":

"In His infinite mercy God has willed that the effects, necessary for one to be saved, of those helps to salvation which are directed toward man's final end, not by intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when those helps are used only in *desire* and *longing*. This we see clearly stated in the Sacred Council of Trent, both in reference to the Sacrament of Regeneration and in reference to the Sacrament of Penance (Denzinger, nn. 797, 807).

"The same in its own degree must be asserted of the Church, in as far as she is the general help to salvation. Therefore, that one may obtain eternal salvation, it is not always required that he be incorporated into the Church *actually* as a member, but it is necessary that at least he be united to her by *desire* and *longing*.

"However, this desire need not always be explicit, as it is in catechumens; but when a person is involved in invincible ignorance, God accepts also an *implicit desire*, so called because it is included in that good disposition of soul whereby a

person wishes his will to be conformed to the will of God.

"These things are clearly taught in that dogmatic letter which was issued by the Sovereign Pontiff, Pope Pius XII, on June 29, 1943, 'On the Mystical Body of Jesus Christ.' (*AAS,* Vol. 35, an. 1943, p. 193 ff.) For in this letter the Sovereign Pontiff clearly distinguishes between those who are *actually* incorporated into the Church as members, and those who are united to the Church only *by desire.*

"Discussing the members of which the Mystical Body is composed here on earth, the same August Pontiff says: 'Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortnuate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed.'

"Toward the end of this same Encyclical Letter, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, he mentions those who 'are related to the Mystical Body of the Redeemer by a certain unconscious *yearning* and *desire,*' and these he by no means excludes from eternal salvation, but on the other hand states that they are in a condition 'in which they cannot be sure of their salvation' since 'they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church' (*AAS, loc. cit.,* 243).

"With these wise words he reproves both those who exclude from eternal salvation all united to the Church *only* by *implicit desire,* and those who falsely assert that men can be saved equally well in every religion (cf. Pope Pius IX, Allocution 'Singulari quadam,' in Denzinger, nn. 1641, ff.—also Pope Pius IX in the Encyclical Letter 'Quanto conficiamur moerore,' in Denzinger, n. 1677)." — *The Jurist,* XII (1952), 483-484.

This is a question that concerns rubrics—and one that I just can't seem to find in any of the authors. The rubrics for Mass tell the priest to raise his eyes to the crucifix at certain times during the Mass. However, our new altar has a six-foot crucifix hanging above it. It is very inconvenient (and a bit hard on the neck) to raise the head enough to take in the entire crucifix. Is it enough merely to raise the eyes to the feet of the corpus? Would it be better to place a smaller crucifix at a more convenient level? This we hesitate to do unless necessary.

We may say the rubrics found in the Missal do *not directly* mention raising one's

eyes to a crucifix, large or small. Some examples from the rubrics in the Missal are as follows: The *Ritus Servandus in Celebratione Missae, VIII,* 4, relative to the Consecration of the Host, states: "stans erectus ante medium Altaris, dicit: *accepit panem in sanctas ac venerabiles manus suas,* elevansque ad caelum oculos, et statim demittens, dicit: *et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem . . .*"

Before the *Munda cor meum*s "levatisque ad Deum oculis"—VI, 2; before the *Suscipe, sancte Pater:* "oculis ad Deum elevatis" — VII, 2; before the *Offerimus tibi, Domine,* 'in tentis ad Deum oculis" and before the *Veni, sanctificator:* "elevans oculos"—VII, 5; as the priest says "Deo nostro" before the Preface: "oculos elevat"—VII, 8; before *Te igitur:* "oculis elevatis ad Deum"—VIII, 1; before the Last Blessing; "elevat ad caelum oculos"—XII, 1. Thus these specific directions do not directly mention the word crucifix.

Fr. O'Connell, in his *The Rite of the Celebration of Low Mass* (Bruce, 1940) p. 21, does refer to the decree of the Sacred Congregation of Rites (SRC 2960, ad 3) directing that the priest should raise his eyes "to the image of the Crucified" and he adds: "This image, if the altar cross be in accordance with the rubrics, will ordinarily be higher than the six large candlesticks, so that the priest in looking at it will look heavenward (as *Ritus* VIII, 4 and XII, 1 expressly enjoins). Should the cross, however, contrary to the prescriptions of the rubrics, be a very small one, or set low down, the Celebrant should raise his eyes above it, so as more obviously to direct them *ad Deum, ad caelum.* If, on the other hand, the cross be very high, it suffices to look towards it; the Celebrant should not throw his head back to look at the image of the Crucified." —p. 21.

Cf. also Fr. Kuenzel in his book, *A Manual of the Ceremonies of Low Mass* (Pustet, 1923): "It may sometimes happen that the crucifix stands so high that the celebrant cannot see it without bending his head. In this case it suffices to direct the eyes heavenward."—n. 252. The same author states the eyes are to be raised, the head is not to be raised backwards; this comment may seem unusual at first sight but to raise the eyes without raising the head refers to the so-called "liturgical altar." As Msgr. Collins writes: "The correct position for the altar-crucifix is directly on the table of the altar between the candlesticks, on the same plane and in the same line. Since the Sacred Congregation of Rites seems to tolerate the use of the gradine or shelf on the table of the altar, it cannot be considered wrong to place the altar-

crucifix with the candlesticks on a gradine running along the back of the altar." — *The Church Edifice and Its Appointments* (Dolphin Press, Philadelphia, 1940), p. 114.

Msgr. Collins adds: "Some authors suggest that the altar-crucifix be erected on a staff clamped to the rear of the altar . . . When there is a tabernacle on the altar, or when provision must be made for the throne of exposition, difficulty sometimes arises in correctly placing the crucifix. In this case, we must recall the following decision of the Sacred Congregation of Rites; namely: (a) that the altar-crucifix may not be placed before the door of the tabernacle; (b) that the altar-crucifix may not be placed in the position occupied by the monstrance at solemn exposition; (c) that the altar-crucifix *may* be placed on top of the tabernacle."

The decree of the Sacred Congregation of Rites to which Fr. O'Connell refers in his book mentioned above is their decree of July 22, 1848 'Ad Adiacem." There had been a dispute in a certain diocese concerning this question about the elevation of the eyes, and the decree simply stated: "Iuxta Rubricas in elevatione oculorum Crucem esse aspiciendam."—SRC 2960, ad 3.

Would you kindly advise me whether there is any Church law concerning priests co-signing for loans.

Fortunately for us, we can avoid these situations by gently telling the people that priests are forbidden to co-sign for loans. Canon 137 states: "A fideiubendo, etiam de bonis propriis, clericus prohibetur, inconsulto loci Ordinario." We may say that very rarely would an Ordinary give his permission for a priest to co-sign a note.

As the writer in *The Jurist* states: "Canon 137 forbids clerics to guarantee the obligations of others without consulting the local Ordinary and among acts constituting such a guaranty is the endorsing of a note."—VII (1947), 326. The same writer considered the question of a loan of five hundred dollars by a priest to a parishioner. The parishioner later recovered his finances but for some reason refused to pay back the loan to the priest. May the priest sue? He must consult the local Ordinary who will presumably say the scandal would be too great — even though the II Plenary Council of Baltimore states a cleric cannot sue a layman in civil court unless the case cannot be settled otherwise. That same writer in *The Jurist* suggests that, all things considered, the priest should write the debt off to experience.

As Fr. Beste writes, a priest who co-signs a note for a loan or other obligation may easily

fall into serious financial trouble—*Introductio in Codicem* (1944), p. 189.

Canon 137 binds all clerics at all times even if a priest should feel that in a particular case he is not in any danger of losing anything. Canon 21 states: "Laws enacted for the purpose of guarding against a common danger bind, even though in a particular case there is no danger." Archbishop Cicognani in his commentary on Canon 21 lists Canon 137 as an "example of a presumption of common danger"—*Canon Law* (1935), pp. 625-627.

The Light on the Hood

One of the most famous paintings in the world is "The Last Judgment" frescoe in the Vatican.

The great artist Michelangelo executed it in the year 1536 and it is generally regarded as one of his finest masterpieces.

But what isn't too-well known is that "The Last Judgment" produced two "firsts" that are generally associated with very modern times.

Enthused with, and deeply stirred by, this project Michelangelo wanted to work into the night on it so he made himself a kind of hood which permitted him to keep a lighted candle on it.

This, as you might say, was the first "miner's lantern cap."

But that wasn't all. Pope Paul III, who gave Michelangelo one ducat a day for his usual working chore, agreed to give him two ducats when he worked past sundown.

And thus the devout artist became the first individual to ever receive double pay for overtime!—Harold Helfer in **Family Digest.**

BOOK REVIEWS

God's Heralds

J. Chaine (Translated by Brendan McGrath, O.S.B.)

Joseph F. Wagner, Inc., New York, 1955. pp. 236. $3.95

THIS excellent book deals with the writing Prophets, or with prophetic literature in the Old Testament, and from that fact draws its chief importance. It may be questioned if there are any of the Sacred Books more neglected or more poorly understood generally than those of the "Major and Minor Prophets." Yet they have a message, otherwise they would not have been preserved for us. The reasons for our current disposition to neglect these divine oracles are many. They are by their very nature inclined to be obscure, and they can be discouraging to one who reads them casually. The condition of our present English translation of them does not improve the situation. But, especially, they can be even confusing unless something is known of the author and of the circumstances that occasioned his messages.

It is to provide the help needed in this last case, that is, to make it possible for the average reader to get something out of the Prophets, that this book was originally written. The author had in view a wide audience, and prudently avoided all technical terminology and questions. He first gives a clear description of prophetism, and follows it with seven chapters dealing with the writing Prophets in their chronological order. He provides what might be termed the background against which each book must be read to be intelligible, and then an outline of the work sufficient to bring out the place and significance of its oracle.

The purpose of the treatise does not permit discussion of the many moot points connected with this subject. Mention is made of some of them, but not in a way or at such length as to distract the reader. It is enough to indicate, for instance, where a problem such as the date of Deutero-Isaias lies. Nor could the author be expected to discuss the history of Israel beyond what his purpose required. Finally, he will not have cleared up the obscurity of this type of writing. These features, or limitations in a sense, dictated by the book's objective, will in no way interfere with its utility.—Rt. Rev. Wm. L. Newton, S.S.D., Elyria, Ohio.

The Problem Of Onanism

by

Baron Frederick von Gagern, M.D. Translated from the German by Meyrick Booth, Ph.D. (Jena)

The Newman Press, Westminster, Md., 1955

THIS book is presented as a translation of the original German edition. Unfortunately its translator keeps the same heavy style, which makes the book rather cumbersome reading in English. Similarly, its attempt to coordinate a philosophy of man, a Catholic moral theology, and a psychotherapeutic knowledge of Onanism, is superficial and inadequate. "When

the sphere of sex is thus placed at the top of the scale of values . . . the unity of the individual, compounded as he is of both body and soul, is destroyed." (p. 4)

Dr. von Gagern has contributed nothing to the understanding or correction of the problem of masturbation, although his work is a reliable source of information about what is already known but scattered in various sources. He himself says, "We have nothing outstandingly new to put forward in this study." (p. 53) Perhaps the greatest value of his book is in response to the difficulty which he himself points out: ". . . for the new scientific knowledge in this field, which forms the basis of a different attitude, is only gradually permeating official circles. The relevant literature giving advice and aid is still far too little known." (p. 53)

The theme of the book might best be expressed in this passage. "Onanism is always the same thing. It is a substitute for love—born in loneliness and causing increased loneliness: a vicious circle. The best way of breaking out of this circle is to experience and learn genuine love." (p. 79) This is a worthy theme. Unfortunately, the author wanders too far from it into depths beyond his scope. The most notable of these is the field of moral theology: "It is not to be denied that self-abuse can be practised with conscious purpose and freedom of will, but I have never come across such a case." (p. 90) In the same paragraph, man's sexual response is compared to that of the beast. Dr. von Gagern seems to place too much emphasis on instinctive urges and too little on the role of intellect, will, and grace.—Robert P. Odenwald, M.D., F.A.P.A., Washington.

Catholic Approaches to Modern Dilemmas and Eternal Truths

edited by Elizabeth Pakenham

Farrar, Straus and Co., New York, 1955, pp. 240, $3.50.

THIS book was authored by nine Englishmen and one American with the common aim of highlighting dilemma situations in modern life and providing Catholic ideas which will be helpful in meeting the situation. In two general essays Martin D'Arcy, S.J., treats the problem of evil, and Douglas Woodruff deals with the task of necessary moral commitment in a fluid, topsy-turvy world. Other essays deal with problems in politics, separatism and divisiveness in the United States, science and religion, sex, family life, education, art, and Africa.

The editor says in the introduction that the subjects have been selected because of their "prickly nature." (p. 7) She promises constructive, honest, balanced, but incomplete answers. Hence, the term "approaches" in the title.

By way of criticism, Father D'Arcy does as well as any with the problem of evil, but he says nothing new, and says the old no better than before. Douglas Woodruff says that the commitment of self in the face of confusion can reasonably take the shape of Christian faith because two thousand years of experience give it a proven advantage. However, he might better have stated this on his first page and gone on to prove

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his thesis with twenty pages of proof. Lord Pakenham broaches a major moral problem for politicians, how to use men in campaigns and still help them in office. His answer, for what it is worth, is to think harder and be unsatisfied with a superficial acceptance of Catholic principles as a panacea. Father Lynch's discussion of divisiveness in the United States has utility for us locally; but he spends his time giving a philosophical explanation of its rise rather than practical suggestions for its abatement. Still, it is one of the high lights of the book.

In discussing physics and philosophy Professor Temple is especially good in laying out the dimensions for the discussion, but one is a little surprised to find him explaining St. Thomas' proofs for the existence of God without mention of the principle of sufficient reason. (p. 110) The chapters on sex and family life and education are perhaps the weakest in the book, when, as a matter of fact, these subjects provide most American Catholics with their most poignant dilemmas. Catholics faced with such problems need hope and wisdom rather than apologetics. And even as apologetics, essential arguments are hardly mentioned. Reference to the natural law raises a question, it does not give the answer. The last two essays on art and on Africa do not follow the basic outline provided in the introduction, they "plug" Catholicism in both areas without any reference to dilemma.

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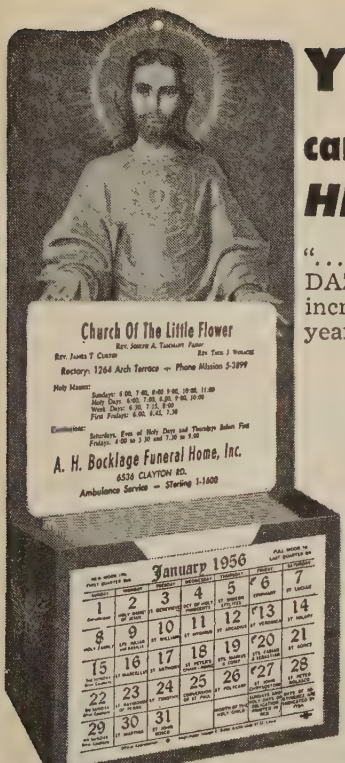
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reviewer that he will analyze, criticize and advertize. The idea of this book, as of Gerald Vann's series in Blackfriars, is of tremendous importance in the field of modern morality. The basic weakness of this work is not so much that it is incomplete in giving answers; it fails to state the dilemmas. And reference on page 136 to the principle of choosing the lesser of two evils puts it out on the end of a doctrinal limb . . . But then, it is easier for a reviewer to saw off than build up.—John Fearon, O.P., Los Angeles, Calif.

Christian Maturity

by John Donohue, S.J.

P. J. Kenedy & Sons, New York, 1955

THIS book is in actuality an apologetic discourse on the Christian way of life and more specifically on the Catholic way of life as it should be lived. In the "Foreword" the author raises the question of whether another book should be added to the deluge in the bookshops. Indeed, his book seems to be his best claim to an affirmative answer.

Father Donohue's style is striking in its simplicity, its feeling of warmth or coldness in keeping with the discussion, and its touching beauty which seems to lift it at times from the world of prose to that of poetry. There are instances when this beauty of expression fails, but these are rare.

There is much in this small book that is worthy of meditation for anyone who wishes to attain what Father Donohue has chosen to call Christian maturity. The theme of his book is perhaps best presented in his own words, "And the practical secret of Christian maturity is perseverance in this effort, in fidelity to this 'sacrament of the moment'." (p. 135) This sacrament of the moment is used as a background for the consideration of the moral problems of sorrow, sin, and death. The simplicity of his presentation makes a natural medium for the simple but sound idea of Christian constancy which would make of every man a Christopher as he lives in the presence of God and becomes a p e r s o n who "does not orate about great deeds, but lives them." —Robert P. Odenwald, M.D., F.A.P.A., Washington, D. C.

Integration Of Religion And Psychiatry

W. Earl Biddle, M. D., F. A. P. A.

The Macmillan Company, New York, 1955

THIS book is an attempt to correlate the truths of Christianity with the findings of psychiatric advancement. One often finds authors who are doubtful about the exact nature of the latter but it appears that Dr. Biddle is not too sure about the former — "Freud's basic quarrel was not with religion, but with r e l i g i o u s dogma" (p.2). The author gives indications that his own quarrel might be somewhat of the same type. However, after separating dogma from religion he has little left to integrate with psychiatry.

The novelty of Dr. Biddle's psychological discussion is that this is a psychology of the imagination rather than a psychology of the emotions. "The function of imagi-

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nation has been studiously avoided by most psychologists and psychiatrists. Functional mental disorders . . . are primarily distortions of imagination, and the emotional reaction is secondary" (p.51). Thus, the world of imagination, through conscious phantasies and unconscious symbols, becomes the determinant of life. "The objects with which an employee works are the symbolic means he uses to improve his phantasies" (p.86). "The growth of the labor unions was the inevitable result of the loss of the symbolic good father in the person of the employer" (p.88). This exaggeration of the imagination and of the meaning of symbols gives this book a one-sided approach which is necessarily incomplete and inadequate.

Another indication of a narrow approach to a problem is shown in the statement: "Threats to this feeling of omnipotence are the cause of all mental disorders"(p. 44). It is unlikely that all mental disorders have a single etiology.

This book is indeed thought-provoking in many ways. However, its lack of depth in religious understanding is necessarily reflected in a lack of profound integration of religion and psychiatry.—Robert P. Odenwald, M.I., F.A.P.A., Washington.

Confusion Twice Confounded

by Joseph H. Brady

Seton Hall Press, South Orange, New Jersey, 1954, pp. 192, $3.00

AS a doctor in theology, and in history from Columbia University, and as head of the department of social studies at Seton Hall University, Monsignor Brady

is as well qualified as any to author a book on the present matter. The subject of his work is the relationship between religion and government in American Consitutional life.

First, he analyzes the language of the first amendment and the obvious intent of the legislators who formulated it. What they feared, and what they wanted to prevent, was the setting up of any of the many religions in America in a privileged position, to the disadvantage of all others. In their day "establishment of religion" had an exact sense.

Second, he investigates the Supreme Court decisions in the Everson and the McCollum cases, and he finds that in these decisions the court departed from the original meaning of the first amendment, and by confused and questionable processes of reasoning enlarged the meaning of that amendment to exclude any relationship whatsoever between civil government at any level and any and all religions under every aspect. He concludes that this unhappy misinterpretation of fundamental law sets a precedent that jeopardizes the liberties of Americans under their own Constitution.

The intent of this book is to dispel the confusion which must inevitably arise in serious minds when the highest and most respected court in the land hands down decisions which contradict an obvious and assumed constitutional right and legal meaning. This requires a certain forcefulness of language and restricted

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focus of attention. President Madison, Justice Black, Rutledge, Frankfurter and Jackson come out second best. Surprisingly, no mention is made of the relativistic view of law current in the court which alone could justify it's odd conclusions, at least in the mind of a relativist. However, pulling punches in polemics is just not done.

Certainly, the book can be recommended to every reader seriously interested in the great American experiment in democracy. However, when utilizing the material contained in the book, an American Catholic might make more headway in an argument if he softened the polemical tone a bit. Confidence and aggressiveness are good in print, but kindly persuasiveness is needed in discussion. —John Fearon, O.P., Los Angeles, California.

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Continued from page 886

tive part in the services by praying and singing together.

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mines of our Faith. Through the special care of the Bishops and the work of the late Father Pius Parsch (Austria) the congregation takes an active part in our holy liturgy. It would be wonderful if through the work of this committee a uniform hymn and prayerbook could be placed in the hands of the people.

By the same mail I am sending you such a diocesan hymnal and prayerbook hoping it might be of some help. Outstanding theologians, musicians and poets worked on it. The book itself is of course not a new creation. It has already an old history, but a new and revised edition was brought out in 1946. For each hymn, origin of text and melody are given in small print. The music is so arranged that a congregation easily can manage the higher or the lower notes. The organbook has for each hymn a prelude and a postlude, etc.

In the Gregorian chants it is distinctly marked what the cantors and what the congregation have to sing. A number of psalms are beautifully translated and so arranged that the people in church can sing them. There are a number of "Sing-Masses"—a set of hymns that follow the various parts of the Mass.

The hymns are also used for "German High Masses," i.e. the congregation sings vernacular hymns suited to the various parts of the Mass but with the responses in Latin. This is permitted over there. Perhaps it could be done

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here too. It certainly would stimulate participation by the congregation.

Father Pius Parsch used to have contests to stir up writers to send in appropriate verse—priest-poets and laity. You will also notice that Vespers and Compline can be sung by the congregation, i.e. in the vernacular.

People love to sing everywhere. Many a convert of mine has mentioned that it is hard for him in church as he cannot sing but has to be silent with no chance to praise God in heart and song. Perhaps this new hymnal could become a very great help in this matter . . .

Sincerely in Christ,
Martin A. Mueller, O.S.A.
Vancouver

Layman Asks: Why A Hymnal?

AFTER reading the article on the hymnal in *The Register* my first impulse was to ask: Why a hymnal?

I arrived in this country eight years ago and, having been born in Germany where everyone sings at the drop of a hat, I was so used to singing in church that it is one of the few things I am homesick for. In the meantime, I found out that it really was never a Catholic custom to sing in church (except for the liturgy) but that Martin Luther started it, using the strong love of the Germans for their songs. And, I must say, he "hit the spot."

I am working as a volunteer with German newcomers to help them get settled, and the new-

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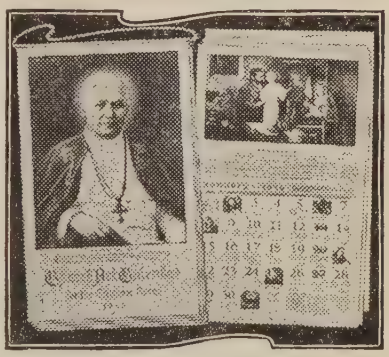

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comers are just as unhappy in this respect as I am.

This is the reason for my question: Are there places in this country where Catholics sing? There must be, otherwise there would be no need for a hymnal! Needless to say, I know of Catholics going to Lutheran German services so that they can sing some of the hymns they know, and thus feel that it is Sunday.

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I HAVE just finished reading your article in the *Register*—"New Catholic Hymnal May Be 'Bridge' to Aid Conversions." The first sentence read as follows: "The Catholic hymnal being prepared for the United States may be a 'bridge' which will help some Protestant to come into the Church." Had I written this sentence it would have read as follows: "The Catholic hymnal being prepared for the United States *will* be a 'bridge' which will help *many* Protestants to come into the Church."

The article goes on to say that

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the hymnal may be ready by 1957. I feel certain the Church is losing precious time and precious souls by not making every effort to publish and put this into use as soon as possible.

In my long search for the true faith my experiences were many. Because of this I have attended the following Protestant churches: Baptist, Episcopalian, Methodist, Presbyterian. I have attended and studied in their Sunday schools, attended their services, their revivals, etc. The majority of my relatives, including my husband, are all of the Protestant faith. Because of all this, I am certain of the simple ways that it would be possible to give *many, many* people a chance to share our faith . . .

Protestant services consist of singing, the Bible, prayers, and sermon. We have Bible throughout the whole Mass, the Gospels, the Epistle; we have prayers and beautiful ones, and also the sermon. Then add to this *Communion.* These beautiful hymns that are so much a part of the Protestant service and so much a part of their daily life cannot be forgotten, and as far as I can see there is no reason why they should be. Beautiful hymns (many that are familiar to them), added to all the Catholic Church has to offer, to me are very definitely a "bridge" (and a big, beautiful one) that leads right to the doors of Christ's Church. People naturally love music and love to sing. We occasionally have High Mass sung in Latin. Many times when I have taken vis-

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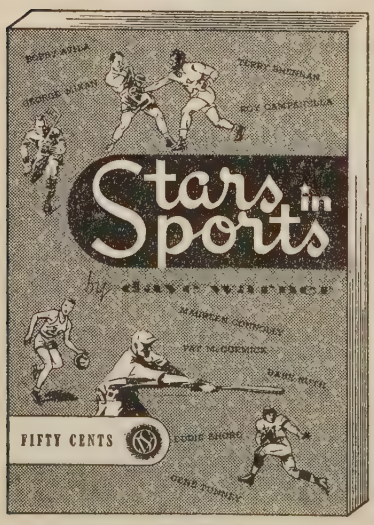

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itors their comment was always the same: "The music is beautiful—if only they would have sung in English." During our Lenten services last year we all joined in singing "Holy God." It makes you feel so good all over. It gives you a chance to express your feelings out loud . . .

Your article states that Fr. Ginder was named in 1952 to this committee to prepare the hymnal. I know very few of us lay people realize the work that goes into a priest's day, but there must be a way to complete this volume before 1957 and *put it to use!* What could be more important than winning souls to Christ—I am so sure this is definitely one big way.

Sincerely,
Mrs. W. B. Cunningham
Maryville, Tennessee

Clerical Garb

LATELY your magazine has printed various articles indicating that the clergy of today are thinking in rather "modernistic" vein. We have those who advocate a change in the Mass and Divine Office. All this for the convenience of the clergy. If they have a copy of "The Pulpit Orator," Vol. II, by Father Zollner, translated by Father Wirth, I suggest they read p. 277, part 2. Of course, one could hardly expect the modern progressives to read such outdated books.

In your September issue you carry another great new idea relative to clerical garb. This gentleman thinks that the Roman collar is an unbearable burden and should be abolished for the summer months. Perhaps he would carry this suggestion a step further and suggest that the modern priest should appear in church garbed in Bermuda shorts and golfing togs. Then in closing he writes: "But where in all of the United States is there someone with the courage to introduce this?"

May I ask where is there a power to remind such clergy of the words of our Divine Master, "He who would come after me, let him deny himself and take up his cross and follow me." A priest's life, if it is anything like what Christ intended, should be a life of self-sacrifice, even if it entails wearing a collar in the heat of summer.

Parish Priest
Buffalo, New York

LARGE LETTERS

in the last two issues

of this magazine described our Altar Boys' Cassocks. These letters, in the comparitively small space, do little justice to these cassocks, and perhaps additional facts will be of interest.

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Correspondence

IF there are those who believe the clerical garb should still be worn with some degree of regularity, it would be well for them to take a determined stand before the traditionally garbed priest becomes a by-word.

In a group of priests it is becoming increasingly difficult to win an argument in favor of the wearing of the collar outside of clerical functions and public appearances of a formal nature—notwithstanding dictates of Canon Law or diocesan ordinance.

In view of the open serving of ease by priests in shedding the outward marks of their calling, it should not be long until nuns will be appearing in slacks and "fatigues" when off duty. And the general tendency of people in our day toward shirking and sloughing off restraints is being quite effectively aided under such leadership.

A Vanishing Blackrobe
Minnesota

When Compiling New Missals

NEW Missals will no doubt be coming to every sacristy within the near future. When it comes time for planning these, we hope there will be some convenient arrangement of the leading Votive Masses as one group in the book with tabs for easy finding.

Masses such as those in honor of the Sacred Heart, Immaculate Heart of Mary, "Christi Sacerdotis," "SS. Sacramenti," "Pro Sponso et Sponsa," should be together somewhere, perhaps immediately preceding the variable Votive Masses in honor of the Blessed

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Sincerely yours,
Frater Kevin Murphy,
O.S.B.

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A Harried Pastor Protests

I WOULD like to receive the reactions of the many pastors who contribute to your very excellent magazine.

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My own opinion of all this is one of dire disgust. Being a pastor now for the last 20 years I am beginning to think that parish life is a thing of the past. Work with the women and you find them starting a movement for this or that school, convent, or group of nuns—the retreat movement at such-and-such a place—this shrine, that guild — everything but the good of their own parish. Work with the men and you find they belong to a First Friday Club and meet at such-and-such a place for Communion, breakfast, or lunch —they are interested in the Boy in High School and must belong to the Fathers' Club, and so forth *ad nauseam*. I honestly believe that such things are away out of hand and doing much to disrupt and corrupt parish life.

Yours sincerely,
A Weary and Tired Pastor

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The New Ritual

WE are to have a discussion of the new Ritual at our clergy conference next Friday. While I have always felt that a greater use of the vernacular would be an advantage, I do not much care for this present effort.

All the talk before it came out was of the vernacular. I do not recall any mention of changing the rubrics or compiling any new rites. The new marriage ceremony is a strange creation. In fact, I feel as if we had been delivered into the hands of meddlers and experimenters.

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Correspondence

All one needs is a moon-shaped hat to complete the picture.

And where there were good translations of long-used prayers, why did they not leave them alone? They certainly have not improved them. For instance, "Direct, we beseech Thee, O Lord, our actions . . ." at the beginning of the marriage ceremony, and "Grant, O Lord, this mercy to Thy servant . . ." at the end of the burial service. The new version sounds like the effort of a high-school boy. It is so seldom that experts in Latin have the ability to write dignified and flowing English. Where they got the translations of the Psalms I don't know, but they certainly are lacking in the solemnity we are accustomed to. One is almost embarrassed in reading them aloud. "O you hills and rivers . . ."—I always wonder if the listeners are being reminded of what it suggests to me: "O you kid!"

Sincerely,
P. J. O'K.

Home Study Courses Available

A CORRESPONDENT in the September, 1955 issue of THE PRIEST, Father John S. Duryea has pointed out the need Newman Club Chaplains have for an educational contact between their students at secular universities and Catholic education.

I believe that not only Newman Club Chaplains, but all priests who have contact with young men and women taking courses in higher education, could benefit by knowing that there is already a very fine tool at hand in the Home

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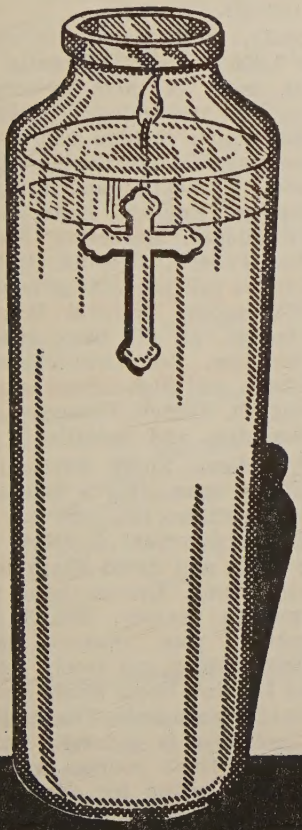

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- **Safer**
- **Brighter**
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